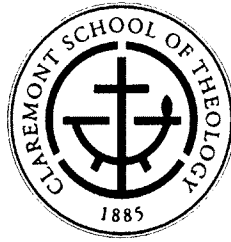


A Transformative Epistemological Praxis For Religious Education
Through Imagination In The Postmodern Globalizing Context

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In Partial Fulfillment
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by
Eun Young Moon
May 2015



This dissertation completed by

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has been presented to and accepted by the
faculty of Claremont School of Theology in
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DOCTOR OF PHILOSOPHY

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Abstract

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My lifelong existential questions are as follows: what is a life? How should I live it? These questions lead me to pay attention to the problem of dualism between knowing and living. This dichotomy is inevitable for the human being as the finite but the chasm has deepened through the modern spirit which has underscored an objective knowledge by strict distinction between subject and object for certainty. In this modern atmosphere, the elements of feelings and faith have been devaluated because of their inherent uncertainty and a dualistic epistemic attitude has been intensified in the human psyche and life. This epistemic posture causes multitude alienations in the educational context and further, in the socio - cultural - natural context.

In this dissertation, I attempt to delineate a holistic, imaginative epistemology to heal the various disjunctions and alienations in the Korean religious educational context as well as in the contemporary postmodern globalizing context. To this aim, I explore the epistemologies of ten scholars from various disciplines: philosophy, religion, theology, psychology, education, and religious

education. I categorize them into three approaches technically: the philosophical theological approach (Schleiermacher, Hegel, Otto, Whitehead), the psychological philosophical approach (William James), and the religious educational approach (Fowler, Loder, Jung, Maria Harris, Freire). I focus on the unifying moments in their epistemologies to characterize the genuine knowing junctures: all of them accentuate the element of feeling or intuition. I explore their unifying moments through the lens of three-fold imagination: constructive, empathetic, and visionary. I briefly add a few more female scholars' voices, such as Belenky, Hess, and Moore.

Based on these investigations, I contour a transformative epistemological pedagogy for religious education through imagination. I create a curriculum built on the three-fold imaginative epistemology and experiment with it through a case study regarding ecological issues. I hope that this dissertation contributes to cultivate a holistic epistemic habitus to recover genuine relationality and humanity in the Korean religious educational context as well as the current postmodern globalizing context.

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I am pleased to express my earnest gratitude to my wonderful mentors in my academic and spiritual journey. Most of all, I would like to give my heartfelt thanks to my dissertation committee members. I appreciate Prof. Frank Rogers who has been a faithful companion and a dialogical partner as my adviser as well as a spiritual teacher who has led me to taste the depth and the richness of spirituality. I am grateful to Prof. Sheryl Kujawa-Holbrook for her warm care and challenging me to broaden my religious awareness. I also appreciate Prof. Philip Clayton who deepened and constituted my philosophical-theological perception through his passionate teaching.

There are many other mentors who have cultivated my mind and heart in my academic pilgrimage. I appreciate Korean Professors, Prof. Yong Soo Koh, Prof. Mi Ja Sa, Prof. Chang Bok Im, and Prof. Won Ho Park. I also express my sincere gratitude to Prof. James Fowler, Prof. Mary Elizabeth Moore, Prof. Theodore Brelsford at Emory, Prof. Elizabeth Conde Frazier, Prof. Kathleen Greider, Prof. Philip Dryer, and Prof. Roland Faber at Claremont.

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ABBREVIATIONS

Friedrich Schleiermacher

FAD *Feeling of Absolute Dependence*

CF *The Christian Faith*. London, New York: T&T Clark LTD, 1999.

Georg Friedrich Hegel

EP *Encyclopedia of Philosophy*. New York: Philosophical Library, 1959.

PS *Phenomenology of Spirit*. Oxford: Oxford University Press, 1977.

WH *Lectures of World History*. Cambridge: Cambridge University Press, 1975.

POR *Lectures on The Philosophy of Religion Volume I*. London: University of California Press, 1984.

AP *On Art, Religion, Philosophy*. New York: Harper & Row, 1970.

Rudolf Otto

IH *The Idea of The Holy*. New York: Oxford University Press, 1958.

Alfred North Whitehead

PR *Process and Reality*. New York: The Free Press, 1978.

SM *Science and the Modern World*. New York: The Free Press, 1978.

AI *Adventures of Ideas*. New York: The Free Press, 1963.

William James

ERE Essays in Radical Empiricism. New York: The University of Nebraska Press, 1996.

PP The Principles of Psychology I. New York: Henry Holt and Company, 1927.

PP2 The Principles of Psychology II. New York: Henry Holt and Company, 1927.

VRE The Varieties of Religious Experience. New York: Collier Macmillan Publishers, 1979.

MT The Meaning of Truth. New York: Longmans, Green, and Co., 1909.

PU A Pluralistic Universe. Cambridge: Harvard University Press, 1977.

PB Psychology: Briefer Course. Cambridge: Harvard University Press, 1984.

TT Talks to Teachers on Psychology. Cambridge: Harvard University Press, 1983.

CM William James on Consciousness beyond the Margins. Eugene Taylor. Princeton: Princeton University Press, 1996.

James Fowler

S Stages of Faith: The Psychology of Human Development and the Quest of Meaning. San Francisco: Harper & Row, 1981.

B Becoming Adult, Becoming Christian: Adult Development and Christian Faith. San Francisco: Harper & Row, 1984.

FP Faith Development and Pastoral Care. Philadelphia: Fortress Press, 1987.

- FC Faithful Change: The Personal and Public Challenges of Postmodern Life.*
Nashville: Abingdon Press, 1996.
- WC Weaving the New Creation: Stages of Faith and the Public Church.* San
Francisco: HarperSanFrancisco, 1991.

James Loder

- TM The Transforming Moment.* Colorado Springs: Helmers & Howard
Publishers, 1989.
- K The Knight's Move: The Relational Logic of the Spirit In Theology and
Science.* Colorado Springs: Helmers & Howard, 1992.
- LS The Logic of the Spirit: Human Development In Theological Perspective.*
San Francisco: Jossey-Bass Publishers, 1998.
- R Religious Pathology and Christian Faith.* Philadelphia: Westminster, 1966.

Carl Gustav Jung

- DP The Development of Personality.* New York: Pantheon Books, 1954.
- AC Archetypes and the Collective Unconscious.* Princeton: Princeton University
Press, 1968.
- A Aion: Researches into the Phenomenology of the Self.* Princeton: Princeton
University Press, 1968.
- PR Psychology and Religion: West and East.* New York: Pantheon Books, 1958.
- PT Psychology Types, or, The Psychology of Individuation.* London: K. Paul,
Tranch, Trubner, 1949.

SD The Structure and Dynamics of the Psyche. Princeton: Princeton University Press, 1969.

ST Symbols of Transformation. New York: Pantheon Books, 1956.

WT Women and Teaching: Themes for a Spirituality of Pedagogy. New York: Paulist Press, 1988.

Maria Harris

TRI Teaching and the Religious Imagination: An Essay in the Theology of Teaching. San Francisco: Harper San Francisco, 2000.

DS Dance of the Spirit: The Seven Steps of Women's Spirituality. New York: Bantam Books, 1989.

JT Jubilee Time: Celebrating, Women, Spirit, and the Advent of Age. New York: Bantam Books, 1995.

PJ Proclaim Jubilee!: A Spirituality for the Twenty-First Century. Louisville: Westminster John Knox Press, 1996.

R Reshaping Religious Education: Conversation on Contemporary Practice. Louisville: Westminster John Knox Press, 1998.

Paulo Freire

PO Pedagogy of the Oppressed. New York: Continuum, 2007.

PH Pedagogy of Hope. New York: Continuum, 1992.

PC Pedagogy of the City. New York: Continuum, 1993.

- LQ Learning to Question: A Pedagogy of Liberation.* Geneva: WCC Publications, 1989.
- L Literacy: Reading the Word and the World.* Westport: Bergin & Garvey, 1987.
- MM Mentoring the Mentor: A Critical Dialogue with Paulo Freire.* New York: Peter Lang, 1997.

Chapter I. INTRODUCTION

1. Problem

The educational contexts in Korean churches demonstrate various forms of dualisms: those between teacher and student, between the Sunday school and real life, and between articulated curriculum principles and the actual curriculum. These dualistic phenomena partly come from Korean Christians' modes of learning in the educational context. For example, the educational climates of Korean churches mostly manifest, in Paulo Freire's term, "banking" oriented teaching-learning process. The teachers rely on the infusion style of teaching, in which the contents of education tend to remain on the cognitive level of the learners. Moreover, the Confucian tradition of Korea has reinforced an intellectual-based education. This rational, dualistic, banking weighted education limits the genuine knowing which transforms learners' lives.

More concretely, the educational context of Korean churches is as follows. Every Sunday, Korean Christians participate in worship and Bible study. However, many Korean churches experience a lack of physical space for Sunday school. Thus, the atmosphere of Bible study is often described as a container of bean sprouts: many classes do Bible study in a hall and disturb one another. Also, the time of Bible study is short: about twenty to thirty minutes. In this educational environment teachers seek to indoctrinate students in the contents of the Bible. Even though there is an application section to life in the textbooks, this

part is easily ignored by teachers because of time issues. In this way, Bible study in Korean churches demonstrates banking oriented education.

Further, the banking mode of education grows out of the gap between the principle of curriculum and the actual curriculum as well as between the curriculum and the lineal teaching-learning processes. Whenever new curriculum is created by the Korean Presbyterian Church relating the Bible, they include the principle of emphasizing life. The titles of the curriculum demonstrate this principle: *Bible and Living* (1972-1980), *The Word and Life* (1980-2000), and *Calling and Response* (2001-). Even though the principle of curriculum articulates the emphasis on life, actual textbooks are limited in reflecting this principle. For example, Sung Su Kim criticizes *Calling and Response* for Youth as follows. The curriculum claims to embody Thomas Groome's paradigm of shared *praxis*: "From Life," "Into the Word," "With the Word," then "Into Life." However, in the actual textbook, the dialectical *praxis* between the Word and life is very weak. This textbook does not include evaluation about action, thus there is no way to know whether the action is carried out or not. Although the principle of this curriculum recommends a broad spectrum of educational methods, the embodied textbook merely uses the methods of illustration, question, and lecture.¹

This banking oriented education reinforces a dualistic epistemic attitude. Because of its unilateral form of communication, banking education embodies 'subject-object' modes of relationship rather than 'subject-subject' forms of

¹ Sung Su Kim, *Kingdom of God: Calling and Response – Analysis of the Youth Textbook*, MA Thesis (Seoul: Presbyterian College and Theological Seminary, 2001), 75, 78, 54.

correlation between a teacher and a learner as well as between a learner and learning materials. In this scheme, the tie between learning materials and the learner's inner world tends to be loose. The learning remains dualistic fashion even in the learner's internal realm meaning that such learning is not integrated tightly among learners' cognitive, affectional, and volitional dimensions. As Marshall McLuhan claims that "the medium is the message," the way of learning influences the learner's manner to encounter objects in her overall life and foster a dualistic habitus between knowing and being.²

In this way, in the heart of the dichotomizing phenomena and banking education, there is a root metaphor: "dualism" between the knower and the known heightened by modern consciousness. Parker Palmer points out the modern divorce between the knower and the known and seeks alternatives to banking education.³ The modern spirit accentuates rationality and objectivity; this paradigm of knowing is influenced by Newton's mechanistic determinism and Descartes' dualism between subject and object. In this epistemological model, subject tends to keep distance from object to obtain an unbiased knowledge. The rapid inflation of knowledge in the modern world has reinforced the banking form of education. Through this mode of education, learners are alienated from their knowledge and their dualistic epistemic attitudes are intensified.

In my dissertation, I endeavor to contour a new epistemology to heal diverse disjunctions and alienations in the educational context. This renewed

² Marshall McLuhan, *Understanding Media: The Extensions of Man* (New York: Signet, 1964), 23-35.

³ Parker Palmer, *To Know As We Are Known* (San Francisco: Harper & Row, 1983), 26.

epistemology is imaginative and holistic which touches the deeper dimensions of human capacities: affectional, volitional realms as well as the cognitive level. This comprehensive knowing fills the gap between subject and object and thus complements objective thinking. Therefore, in the micro level, this imaginative, holistic epistemology contributes to enhance learners' integrity in the Korean educational context. Further, in the macro level, this new epistemology contributes to develop an alternative in the contemporary postmodern globalizing context to heal various disjunctions in the world and to recover genuine humanity and community in which justice, peace, and love prevail: this renovated epistemology enhances an intersubjective "I-Thou" posture and lessens the gap between subject and object.

2. Thesis and Summary of Argument

As discussed above, the banking mode of education fails to activate the full dimension of learners' capacities and lead them to transformation. This accumulative oriented education fosters a dualistic life style between knowing and being. In my dissertation, I explore an imaginative, transformative, holistic epistemology in order to counteract the drawbacks of banking based education: through encouraging more subtle levels of human capacity, such as affectional, volitional dimensions as well as cognitive dimension, and cultivating intersubjective posture. I argue that knowing should be holistic and embrace

three dimensions of human capacities: constructive, empathetic, and visionary aspects beyond the cognitive level.

These three realms of human faculties are merged in the sphere of imagination: imagination is a unique center of integration. Thus, I named three dimensions of human capacities from the perspective of imagination: constructive, empathetic, and visionary imagination. Constructive imagination involves the cognitive level (past –present) while empathetic imagination engages in affectional dimension (present-present). Further, visionary imagination deals with volitional realm (present-future).

Thesis: To counteract the banking forms of education in Korean teaching-learning context, I layout a three-fold imaginative epistemology centered on constructive, empathetic, and visionary imagination, which addresses both the cognitive level as well as deeper dimensions of human beings such as affectional, volitional realms linked to the reality, truth and the meaning of life and thus, nurtures an intersubjective epistemic attitude for the learners' wholeness and transformation in the current postmodern globalizing context.

The three-fold mode of imaginative knowing – constructive, empathetic, and visionary – underscores three aspects of imagination in a knowing moment: the moment of universality, particularity, and singularity. This authentic knowing moment is called a unifying moment. The Three dimensions of imagination –

constructive, empathetic, and visionary – work together intensively in a unifying moment.

To deepen the understanding of this three-fold imaginative knowing and to shape an imaginative, transformative, holistic epistemology, I investigate unifying moments in the knowing process from an interdisciplinary perspective. In Chapter II, I explore the unifying moment in four philosophical theologians: Schleiermacher's feeling of absolute dependence (FAD), Hegel's *Verstehen*, Otto's *numinous*, and Whitehead's *prehension*. Further, I analyze and compare the four notions and characterize a comprehensive knowing based on these investigations.

In Schleiermacher's FAD, unifying moment implies the higher self-consciousness. Also, the unity arises between divine essence and human nature in self-consciousness.⁴ For Schleiermacher, feeling connotes perception, *Wahrnehmung* - grasping truth and FAD interlinks an individual and the universe. Thus, Schleiermacher's FAD alludes that empathetic imagination can operate between the finite and the infinite. In his FAD, constructive imagination includes the element of God consciousness for the higher self-consciousness. Further, the unity with the deity opens up the unity with our fellow humans and thus cultivates visionary imagination for a new form of life and community.

For Hegel, unifying moment occurs in the dialectical process: immediate-mediated-concrete or abstract-negation-concrete. In Hegel's *Verstehen*, unifying moment is described as *Aufhebung* which means cancel, preserve, elevate and

⁴ Friedrich Schleiermacher, *The Christian Faith* (London: T&T Clark, 1999), 236, 15.

further, negation of negation.⁵ Thus, in Hegel's dialectical scheme, constructive imagination exerts as a form of nothing as well as being. For Hegel, unity in *Verstehen* is felt, and thus, empathetic imagination is embedded in the unifying moment and operates in feeling of something higher than oneself. Furthermore, Hegel argues that *Verstehen* comes from the intentions of eternal wisdom, and thus, visionary imagination touches the eternal, universal dimension.

For Otto, the unifying moment implies a mystical moment between the self and the Supreme Reality as the *numinous* experience: *mysterium tremendum*.⁶ In Otto's *numinous*, constructive imagination cooperates with the realm of the holy. Also, the empathetic imagination engages as a form of awareness – “das *nouminous gefühl*” – in the unifying moment. This *numinous* unity is stretched to the mystical unity of persons and thus, vitalizes visionary imagination.

In Whitehead's *prehension*, unifying moments involve in multiple integrative elements, such as actual entity, nexus, subjective form, and concrescence.⁷ Constructive imagination operates as a constitutive coordinator in the unifying moments. Empathetic imagination exercises as a form of positive *prehension* in which multiple factors cooperate: the subject, the initial data, the elimination, the objective datum, and the subjective form. Further, visionary imagination is embedded as an embryo in the concrescence. In this way, the philosophical theological inquiry of four scholars is meaningful to delineate the three-fold imaginative epistemology.

⁵ Georg W. F. Hegel, *Lectures on The Philosophy of Religion*, vol. I (Los Angeles: University of California Press, 1984), 289.

⁶ Rudolf Otto, *The Idea of the Holy* (New York: Oxford University Press, 1958), 152.

⁷ Alfred North Whitehead, *Process and Reality* (New York: Free Press, 1963), 18.

In Chapter III, from the psychological philosophical perspective, I develop William James' epistemological concepts, such as pure consciousness and radical empiricism. James' understanding of human psyche provides deep insights to lessen the chasm between subject and object. For James, unity occurs between the knower and the known as well as between thought and things. For him, unifying moment is denoted as a form of higher consciousness. James' epistemology nourishes constructive imagination through emphasizing the relation between the former event and the later occurrence as well as the connectivity between the subject and the object. In his notion of pure consciousness, feeling takes a crucial role in a unifying moment, and thus empathetic imagination is demonstrated as an integrative facilitator. Beyond that, his emphasis on attention, volition, and action offers a gear for transformation and visionary imagination.

In Chapter IV, from the religious educational perspective, I delve into the transforming moments and imaginative operation centered on James Fowler, James Loder, Carl Jung, Paulo Freire, and Maria Harris. This religious educational research bridges between an imaginative, transformative epistemology and pedagogy.

In Fowler's faith development theory, unifying moments seem to be located in the transition of each developmental stage as well as within each stage. In his faith developmental stage, the sequence of cognitive exertion illumines the direction and operation of constructive imagination. Fowler's faith developmental stages open the potentiality of empathetic imagination toward the self as well as

the community for a deeper level of conjunction. Furthermore, the mode of spiritual transformation in his theory provides a blueprint for visionary imagination.

Loder's understanding of the transforming moment elucidates an existential and spiritual unifying moment. His illustration of the transformative mode highlights the aspects of conflict and incubation for constructive imagination. Existential dimensions operating on a transformation deepen empathetic imagination toward the void and Holy Spirit as well as the self and the world. Loder's knowing moment is oriented to a holistic transformation and thus, provides profound insights for visionary imagination.

For Jung, the unifying moment is generated between the conscious and the unconscious. This knowing moment facilitates empathetic imagination to the otherness in self and provides a passage toward personal wholeness. Jung's notion of individuation furnishes a guide for self-actualization and thus, nourishes visionary imagination. Further, his concept of the collective unconscious bears a potential for being applied to socio-cultural dimensions beyond personal level. Jung's method of active imagination fosters constructive imagination through eliciting the encounter between the conscious and the unconscious.

In Freire's pedagogy, the unifying moment is demonstrated by *praxis*: a dialectical movement between action and reflection. This mode of unifying moment empowers constructive imagination accentuating action dimension in a knowing process. Freire's literacy campaign to read the world through reading the word awakens us to the significance of language in constructive imagination. Beyond that, Freire's passion for humanization and liberation through *praxis*

provides a practical tool for visionary imagination. Furthermore, Freire's concern about the oppressed facilitates empathetic imagination to others' suffering in our community.

For Harris, a unifying moment is created in the teaching-learning process based on religious imagination: contemplation, engagement, formgiving, emergence, and release. Harris facilitates empathetic imagination by forming a knowing process which utilizes a strong spiritual sense, such as contemplation. The stages of engagement, formgiving, and emergence foster constructive imagination. Harris' teaching centered on religious education is oriented to the recreation of the world and thus, visionary imagination is embedded in it. Harris' concern about education for women nourishes three-fold imaginative epistemology from a feminist perspective. Besides Harris, I try to include female scholars' voices briefly in each chapter, such as Mary Field Belenky, Carol Lakey Hess, and Mary Elizabeth Moore.

Finally in Chapter V, I utilize imagination based pedagogy to embody the three-fold imaginative epistemology. The paradigm of this pedagogy is constituted on the three types of imagination: constructive, empathetic, and visionary. This pedagogy develops diverse educational forms focused on the three realms of imagination. Further, I add a case study in which I experiment a three-fold imagination based curriculum empirically. For this, I create a sample curriculum centered on three mode of imagination and implement it in a congregation. This sample curriculum is focused on the issue of ecology. I work with 4-5 Korean adults for the trial of this curriculum. We meet once a week, one

hour per meeting, over four weeks and try the sample curriculum. This innovative epistemology and pedagogy cultivates, in Martin Buber's terms, an "I-thou" epistemic posture and to enhance learners' wholeness. This holistic form of life style can be a constructive response in the contemporary postmodern globalizing milieu.

3. Methods of Dissertation

To investigate a transformative epistemology for religious education, I concentrate on the analysis of the knowing moment from an interdisciplinary perspective: philosophical theological, psychological philosophical, and religious educational. Also, I propose a transformative epistemological pedagogy through imagination by integrating these various viewpoints. Further, I conduct a case study to develop a curriculum which facilitates a genuine transformative knowing.

4. Resources

To explore a transformative epistemology through imagination, I rely on bibliographical resources from diverse fields which illuminate the knowing - learning moment: religion, philosophy, theology, psychology, and education. My own personal experiences are implicitly embedded as empirical resources in my research. Further, I include a case study in which I try out a renovated curriculum with 4-5 adults and evaluate it.

5. Importance and Original Contribution

In my dissertation, I pursue a comprehensive understanding of a unifying moment in the knowing process through conversation with diverse disciplines: philosophical theology, psychological philosophy, and religious education. Also, I formulate a religious educational model based on my pedagogical framework of imagination. Thus, my work contributes to develop a comprehensive, epistemological pedagogy in the field of religious education.

6. Scope and Limitation

My dissertation concentrates on exploring the nature of genuine knowing moment through interdisciplinary approaches and on forming a religious educational paradigm based on the interdisciplinary research. Thus, although I seek to dialogue with various disciplines, the scope is limited to relevant themes and scholars. My dissertation leans to literature inquiry as well as to empirical research in the form of a case study.

Chapter II. THE PHILOSOPHICAL THEOLOGICAL APPROACH

In this chapter, I pursue a comprehensive form of knowing which is proper to the contemporary postmodern globalizing context. A crucial feature of the postmodern globalizing context is to elevate the repressed elements in consciousness as well as in culture. Another attribute of the postmodern globalizing context is to respect diversity: openness to the otherness is required. I seek a comprehensive form of awareness to meet the postmodern globalizing consciousness.

Since the human beings have experienced the modern world, the status of reason has been accentuated. In contrast, the positions of faith, feeling, and intuition are degraded because of their uncertainty. Particularly, since Descartes, the dichotomy between subject and object has been deeper because he strictly separated subject as consciousness from object as a thing outside. This dualistic epistemology has deepened the diverse contemporary problems such as mutual alienation between male and female, science and religion, and culture and nature. I pursue an inclusive form of awareness to overcome these challenges.

Although reason is a necessary or useful tool to grasp the reality of the world, the reason seems like a wire sieve: it has a limit to conceive the whole. I argue that feeling, intuition, or faith takes the complementary roles to overcome the limit of reason: they are like fine sieves and thus, the valuable instruments to grasp the whole. Feeling, intuition and faith bear the potentiality to be the integral ingredients for a comprehensive form of knowing.

The unifying moments in four major philosophers - Schleiermacher's "feeling of absolute dependence" (FAD), Hegel's concept of *Verstehen*, Otto's sense of the holy (*numinous*), and Whitehead's *prehension* - consider the elements of feeling, intuition, or faith seriously: for them, the unifying moment in the knowing process is more than merely reasoning. I explore the four notions – FAD, *Verstehen*, *numinous*, and *prehension* – to unfold the feature of an inclusive knowing.

I then analyze their notions to discover similarities and differences among them from four viewpoints: infinity, universality, feeling, and unity. In addition, I introduce three aspects of imagination – constructive, empathetic, and visionary – which work at the unifying moment. I propose these three aspects of imagination as a framework for religious educational pedagogy in the contemporary postmodern globalizing context. Further, I seek a constructive appropriation for a comprehensive form of knowing.

1. The Unifying Moment in Four Major Thinkers

(1) Schleiermacher's "Feeling of Absolute Dependence" as A Unifying Moment.

What does Schleiermacher mean by "feeling of absolute dependence (FAD)?" He claims that FAD is the essence of religion: every religion expresses FAD as a common element. This is "the religious self consciousness itself."⁸ His FAD is

⁸ Friedrich Schleiermacher, *The Christian Faith* (London, New York: T&T Clark LTD, 1999), viii.

closely related to his understanding of the individual and the universe: the human being is part of the universe. As a part of the universe, what is the desirable relationship between an individual and the universe? Schleiermacher coined the term to express this relationship: "feeling of absolute dependence (FAD)." FAD is a leaning of the finite to the infinite. It seems that FAD provides deep affectional safety to the human existential condition as the finite.

FAD is "an essential element of human nature."⁹ According to Schleiermacher, FAD is "latent in every human consciousness."¹⁰ On the other hand, as another crucial factor of genuine human being, freedom can be considered. Schleiermacher refers to the relationship between FAD and feeling of freedom: "without feeling of freedom, FAD would not be possible."¹¹ According to him, there are "the highly manifold minglings of the feeling of freedom and FAD."¹²

Schleiermacher postulates that FAD as God consciousness is the highest form of immediate self consciousness.¹³ He assumes the possibility of correspondence between something in God and our physical organization.¹⁴ God consciousness can be realized in self consciousness through FAD.¹⁵ Thus, God

⁹ CF, 26.

¹⁰ CF, ix.

¹¹ CF, 16.

¹² CF, 25.

¹³ CF, 26.

¹⁴ CF, 253.

¹⁵ CF, 244.

consciousness implies higher form of self consciousness or duration of the finite:
higher self consciousness stimulates God consciousness.¹⁶

Then, what is the relationship between FAD and a unifying moment?

Schleiermacher refers to “the higher self-consciousness in the unity of the moment.”¹⁷ Further, he argues that self-consciousness is the locus of the unity: “our own being and the infinite Being of God can be one in self-consciousness.”¹⁸ For him, the mode of the oneness is the coexistence of God and the ego in self – consciousness. However, he does not abolish the distinction between these two.¹⁹

Schleiermacher explains the mode of unity between divine essence and human nature from the viewpoint of the Christian doctrinal propositions: a form of the union between the divine and human personality in Christ. In this union, a delight is tasted.²⁰ This unity stirs up “the feeling of restored and strengthened life.”²¹ The Holy Spirit stimulates the union of the essential deity with human nature particularly in the community context of believers.²² The unity with the divine gives rise up the unity with neighbors, i.e., love. From the perspective of sanctification, this unity with the deity leads the individual to a new quality of fellowship and a new life.²³

¹⁶ CF, 236.

¹⁷ CF, 21.

¹⁸ CF, 15.

¹⁹ CF, 133.

²⁰ CF, 508.

²¹ CF, 652.

²² CF, 569.

²³ CF, 560.

Schleiermacher refers to the relationship between FAD and receptivity. According to him, FAD is located in the determinations of self consciousness which express a receptivity of outside influence.²⁴ He claims that the connection between FAD and suffering constitutes submission which is an essence of piety.²⁵ He argues that piety is a universal element of human beings, which implies self-communication, i.e., "self - communicating piety."²⁶

On the other hand, Schleiermacher claims that perceptual knowledge is richer than pure thought.²⁷ For him, essence of church is expressed as piety which implies feeling rather than knowledge or morals. Feeling is a perceptual knowledge – *Wahrnehmung*. From this etymological sense, feeling implies a moment of grasping truth. In Schleiermacher's expression, feeling is "a formula for a definite state of mind."²⁸

(2) Hegel's Concept of *Verstehen* as A Unifying Moment

What does *Verstehen* mean for Hegel? According to him, *Verstehen* - the understanding - is "the emergent new shape of consciousness."²⁹ The mode of the emergence demonstrates a characteristic of dialectical movement. He formulates his dialectics as Abstract – Negation - Concrete, or Immediate –

²⁴ CF, 18, 26.

²⁵ CF, 323.

²⁶ CF, 252.

²⁷ CF, 224.

²⁸ CF, 125.

²⁹ "Georg Wilhelm Friedrich Hegel". Accessed March 14, 2012. <http://www.wikipedia.org>

Mediated- Concrete.³⁰ Abstract or immediate should experience a process which is called as negation or mediated to arrive at concrete. Further, the concrete becomes abstract again and it goes through the same process toward absolute Spirit. The Absolute is the goal of “the sublime elevation of the finite to the infinite.”³¹

Hegel termed the mode of dialectics as *Aufhebung*: sublation or supersession, overcoming, and “negation of negation.”³² Etymologically, *Aufheben* implies cancel, preserve or elevate.³³ *Aufhebung* connotes its twofold meaning: at once a negating and a preserving.³⁴ This dialectics are explained as the finite and the infinite: positing finitude and overcoming it. He articulates this process as “the infinitude of spirit.”³⁵

Hegel argues that the mode of becoming occurs through the unity of being and nothing. According to him, the pure universality is developed and differentiated from the immediate unity of being and nothing.³⁶ For him, *Verstehen* means the immediate unity of the two moments.³⁷ The movement is the unfolding and differentiating of the two moments: the play of forces is what is immediate for the *Verstehen*.³⁸ Furthermore, the object is the apprehended

³⁰ Hegel, *Encyclopedia of Philosophy (EP)* (New York: Philosophical Library, 1959), 1.

³¹ *EP*, 138.

³² *POR*, 289.

³³ *EP*, 3.

³⁴ *PS*, 68.

³⁵ *POR*, 289.

³⁶ *PS*, 70.

³⁷ *PS*, 82.

³⁸ *PS*, 89.

togetherness of the moments.³⁹ Thus, *Verstehen* implies “the infinite unity of the differences.”⁴⁰

In Hegel’s system, there are the first immediate unity and the reflected unity. The reflected unity is different from the first and returned through the moments of formation. This reflected unity is the universal unity that embraces all the moments as superseded within itself. This unity is the genus in the movement of life which points to something other than itself, i.e., to consciousness.⁴¹

Hegel explains *Verstehen* as “the most astonishing power” which works on the activity of dissolution: Negation happens in unity, in other words, “the one is the moment of negation itself.”⁴² In a similar vein, perception contains negation, difference of manifoldness.⁴³ Thus, both *Verstehen* and perception allude to “the energy of thought,” of the pure “I.”⁴⁴

On the other hand, for Hegel, unity implies universality. One and the pure universality are developed from “the immediate unity of being and the negative” or “the sensuous universality.” When the sensuous universality unites them, this is the “relation of the universality to the pure essential moments.”⁴⁵ He claims that the immediately self-differentiating moments within perception are universal:⁴⁶ the universal is the essence of perception.⁴⁷ Furthermore, he refers to the constructive unfolding into universality and the elevation of pure self-

³⁹ PS, 67.

⁴⁰ PS, 106.

⁴¹ PS, 109.

⁴² PS, 18, 69.

⁴³ PS, 7.

⁴⁴ PS, 19.

⁴⁵ PS, 70.

⁴⁶ PS, 67.

⁴⁷ PS, 67.

consciousness to universality.⁴⁸ He claims that human beings pass from the merely Reason (*Vernunft*) to the higher stage of the Spirit (*Geist*). In this sense, Hegel's dialectic movements are inward and toward the universality.

For Hegel, *Verstehen* insinuates "the intentions of eternal wisdom."⁴⁹

Human cognition pursues to actualize eternal wisdom in the realm of spirit which is present in the world as well as in the natural world.⁵⁰ The notion of spirit implies infinity which transcends conceptual understanding. Further, infinity itself becomes the object of the understanding.⁵¹ For Hegel, infinity connotes the absolute unrest of pure self-movement.

(3) Otto's Sense of the Holy (the *numinous*) as A Unifying Moment.

Rudolf Otto pursues analyzing the nature of religious experience through the concept of the holy. He defines the holy as the *numinous* which comes from *numen* (deity) in Latin. The *numinous* is expressed as *mysterium tremendum*: a mystery which is terrifying as well as fascinating (*fascinans*). According to Otto, *tremendum* is similar to dread and overpoweringness.⁵² Mysterious is experienced as wholly other which is beyond the realm of the familiar or the "canny." *Numinous* brings about astonishment and blank wonder.⁵³ For Otto, *facinans* is the attracting moment of the numinous which is framed through

⁴⁸ PS, 29.

⁴⁹ WH, 42.

⁵⁰ WH, 42.

⁵¹ PS, 102.

⁵² Rudolf Otto, *The Idea of the Holy (IH)* (New York: Oxford University Press, 1958), 152.

⁵³ IH, 26.

goodness, mercy, and love, i.e., by grace.⁵⁴ Further, the numinous bears the characteristic of “the sublime.”⁵⁵

Otto argues that feeling is the essential locus in which genuine religious experience occurs. For him, “*numinous feeling*” (*das numinous Gefühl*) is “a form of awareness” that is beyond ordinary perceiving or conceiving.⁵⁶ Otto’s concept of the holy emphasizes non-rational or supra-rational elements in awareness. However, John W. Harvey argues that the rational element is also woven together in the whole fabric.⁵⁷ In a similar vein, Otto claims that the mysterious ambiguity of the *numen* is different from unknowableness.⁵⁸ The category of holiness includes rational as well as non – rational elements. Otto claims that the notion of *numinous* bears *a priori* elements.⁵⁹ *A priori* factors are latent in the human spirit and are found directly in religious consciousness.⁶⁰

Otto’s *numinous* demonstrates the feeling of oneness between the self and the Supreme Reality: this is at the heart of mystical moment. In this *numinous* moment, serene confidence and dignity are tasted and a flame of illumination is experienced. This inward oneness extends to the mystical unity of individuals.⁶¹ According to Otto, a degree of oneness is different: sometimes unity is experienced as a feeling in infinite degrees which is closer than breathing.⁶²

⁵⁴ IH, 140.

⁵⁵ IH, 65.

⁵⁶ IH, xvi.

⁵⁷ IH, xvii.

⁵⁸ IH, 135.

⁵⁹ IH, 136.

⁶⁰ IH, 140.

⁶¹ IH, 212.

⁶² IH, 214.

(4) Whitehead's *Prehension* as A Unifying Moment.

What does “*prehension*” mean for Whitehead? The term, *prehension* comes from apprehension. According to Whitehead, apprehension means thorough understanding.⁶³ He points out a cognitive characteristic of apprehension in our usual usage. However, he argues that apprehension can be cognitive or noncognitive. He uses the term *prehension* for noncognitive apprehension.⁶⁴

Whitehead compares his notion of *prehension* to Locke’s concepts of “understanding” and “perception.” For Locke, *understanding* and *perception* imply “the synthetic concrescence whereby the many things of the universe become the one actual entity.”⁶⁵ On the other hand, Whitehead uses the term *prehension* to express “the activity whereby an actual entity effects its own concretion of other things.”⁶⁶

Whitehead endeavored to elicit the concrete elements in our immediate actual experience and suggested three notions – “*actual entity*,” “*prehension*,” and “*nexus*.”⁶⁷ According to Whitehead, *actual entity* is “drop of experience” and “the final real things of which the world is made up.”⁶⁸ A *prehension* reproduces the characteristics of an *actual entity*.⁶⁹ *Actual entities* involve each other

⁶³ Alfred North Whitehead, *Adventures of Ideas* (AI) (New York: The Free Press, 1963), 234.

⁶⁴ Alfred North Whitehead, *Science and the Modern World* (New York, The Free Press, 1978), xii.

⁶⁵ *PR*, 52.

⁶⁶ *PR*, 52.

⁶⁷ *PR*, 18.

⁶⁸ *PR*, 18.

⁶⁹ *PR*, 19.

through their *prehensions*. The togetherness among *actual entities* is called a “*nexus*.”

Whitehead distinguishes “*positive prehension*” from “*negative prehension*.” The former is “feeling” and the latter is “eliminating from feeling.”⁷⁰ According to him, a *positive prehension* is composed of five elements: *the subject, the initial data, the elimination, the objective datum, and the subjective form*. While the *initial data* are what to be felt, the *objectisve datum* is what is felt. However, in a conceptual feeling, there is no distinction between the initial data and the objective datum except that “conceptual feelings with diverse sources of origination acquire integration.”⁷¹ The *subjective form* implies the mode of feeling: how does the subject feel the *objective datum*?⁷² This happens during the process in which *initial data* become *objective datum*.⁷³ On the other hand, *negative prehension* occurs through elimination. This indicates a *vague prehension*: “faint chaotic factors in the environment.”⁷⁴

Whitehead claims that there are three types of feelings: (i) *simple physical feelings*, (ii) *conceptual feelings*, and (iii) *transmuted feelings*. While the *initial datum* means a single *actual entity* in a *simple physical feeling*, the *objective datum* implies an *eternal object* in a *conceptual feeling*. The *objective datum* is a *nexus of actual entities* in a *transmuted feeling*.⁷⁵ Whitehead distinguishes *physical feelings* from *simple physical feeling*. *Physical feelings* consist of *simple*

⁷⁰ *PR*, 7.

⁷¹ *PR*, 240.

⁷² *PR*, 221.

⁷³ *PR*, 232.

⁷⁴ *PR*, 112.

⁷⁵ *PR*, 232.

physical feelings and *transmuted feelings*.⁷⁶ On the other hand, he introduces *propositional feeling*, which is analogous to *transmuted feeling*. This is a feeling whose *objective datum* is a proposition and does not in itself involve consciousness. However, all forms of consciousness arise from the integration of *propositional feelings* with other feelings, such as *physical feelings* and *conceptual feelings*.⁷⁷

Whitehead claims that *prehension* contains a *public side* and a *private side*: the *public side* is formed by the complex datum prehended while the *private side* is constituted by the *subjective form*.⁷⁸ According to him, *prehension* needs *subjective form* which is the immediate novelty⁷⁹ and is determined by integration with conceptual *prehensions*.⁸⁰ He argues that the term “subjective form” goes beyond emotion.⁸¹ Further, the *concrescence* connotes an integration of feelings shaped by *subjective forms*.⁸²

The *subjective form* of the *prehension* in one *concrescence* influences the later form of *prehension*.⁸³ According to him, the *prehension* is analyzed into “the objectification of the former entity” which is “the data for the latter” and “the subjective satisfaction” which is covered with “the various elements of its subjective form.”⁸⁴ *Prehensions* are combined into other *prehensions* and

⁷⁶ PR, 232.

⁷⁷ PR, 256.

⁷⁸ PR, 29.

⁷⁹ PR, 232.

⁸⁰ PR, 27.

⁸¹ AI, 231.

⁸² PR, 232.

⁸³ PR, 86.

⁸⁴ PR, 52.

subjective forms are correlated one another.⁸⁵ Whitehead claims that new *prehensions* emerge through integration of *prehensions*.⁸⁶ According to him, feelings work on the *subjective forms* and the data to the constitution of the new *prehensions* while *negative prehensions* merely make a contribution to the *subjective forms*.⁸⁷

Whitehead analyzes *prehension* into “*prehending subject*,” “*object prehended*,” and “*subjective form*.” He prefers the term – “object” instead of Locke’s term – “idea.” He argues that there are four types of objects: “*eternal objects*,” “*propositions*,” “*objectified actual entities*,” and “*nexus*.”⁸⁸ *Eternal objects* correspond to Locke’s term, “idea.”⁸⁹ According to Whitehead, idea means “the object of thinking.”⁹⁰

For Whitehead, the former *prehension* turns into the *objective datum* for the later *prehension* in the subject. The interconnection of *prehensions* are the mode of extension.⁹¹ Whitehead refers to the vector character of *prehension* which involves emotion, purpose, valuation, and causation. Thus, the *subjective aim* seems to be involved to the *prehension*. Further, according to him, the organic philosophy holds that the “particular existents” are prehended by “the mediation of universals.”⁹²

Then, how does *prehension* connote unifying moments? In the notion of *prehension*, some unifying elements are discovered. First, *prehension* works on

⁸⁵ PR, 235.

⁸⁶ PR, 26.

⁸⁷ PR, 26.

⁸⁸ PR, 52.

⁸⁹ PR, 52.

⁹⁰ PR, 52.

⁹¹ PR, 309.

⁹² PR, 152.

unifying *actual entities*: through *prehension*, *actual entities* involve each other. Also, in a *transmuted feeling*, the *objective datum* is a *nexus* of *actual entities*. Further, if the factor of time is considered, *prehension* unifies one occasion with its predecessor. Second, *prehension* takes a role to unify subject and object through *subjective form* which includes integrative elements. *Subjective form* is shaped by integration with *conceptual prehensions*. Third, *prehension* unifies *prehensions* themselves: new *prehension* emerges through integration of *prehensions*. Forth, Whitehead refers to the possibility of universality's intervention in the *prehension* of the particular existence: by "the mediation of universals," particular existents are prehended.⁹³ From this perspective, he opens the potentiality of unification with universals in *prehension*.

2. Analysis: Similarities and Differences between These Four Thinkers

What are similarities and differences between the four thinkers' notions: Schleiermacher's FAD, Hegel's *Verstehen*, Otto's *numinous*, and Whitehead's *prehension*? I analyze and compare their concepts from the viewpoint of infinity, universality, feeling, and unity. In their four notions, the elements of infinity and universality are embedded. Also, feeling is a major characteristic in their forms of awareness. Thus, I investigate the four notions from the angles of infinity, universality, and feeling. Finally, I focus on the unity itself in their four concepts – FAD, *Verstehen*, *numinous*, and *prehension*.

⁹³ PR, 152.

(1) Infinity

First, I compare the four notions – FAD, *Verstehen*, *numinous*, and *prehension* - from the perspective of infinity. Schleiermacher's FAD is expressed as "a leaning of the finite to the infinite." Further, FAD demonstrates the feature of unity between our own being and the infinite Being of God in self-consciousness.⁹⁴

Hegel's *Verstehen* in the dialectic movement connotes the sublime elevation of the finite to the infinite toward the absolute. In fact, his system is the dialectics of the finite and the infinite which posits finitude and overcoming it. This process is expressed as "the infinitude of spirit."⁹⁵ He claims that there is the infinite unity of the differences in *Verstehen*.⁹⁶ Further, infinity itself is the object of the *Verstehen*. For Hegel, infinity implies absolute unrest of pure self-movement.

Otto's notion of *numinous* leads to uncanny dimension beyond canniness. The infinity seems to be latent in the uncanny level. He refers to feeling of the infinite.⁹⁷ We intuit the infinite around us as well as our soul's bottommost depth.

Finally, can we find the infinite dimensions in Whitehead's *prehension*? He did not mention the infinity directly in his notion of *prehension*. However, infinity is embedded in his notion of *prehension*. George R. Lucas interprets Whitehead's *eternal objects* as follows: "if the things integrated by relational *eternal objects*,

⁹⁴ *CF*, 15.

⁹⁵ *PR*, 289.

⁹⁶ *PS*, 106.

⁹⁷ *IH*, 215.

then there must be an infinity of determinate eternal objects.”⁹⁸ For Whitehead, *eternal object* means the object of thinking. *Prehension* can be understood as the relatedness between an *actual entity* and *eternal object*. From this perspective, *prehension* is interconnected with an infinite level in *eternal objects*.

Thus, Schleiermacher’s FAD, Otto’s *numinous*, Hegel’s *Verstehen*, and Whitehead’s *prehension*, all connote the dimension of infinity. Comparing to other thinkers, the infinity in Hegel’s *Verstehen* demonstrates a dynamic movement in his dialectic system. If we understand the infinity in Whitehead’s *prehension* from the perspective of his extension theory, the infinity in *prehension* also bears a dynamic characteristic in his process thought. On the other hand, while the locus of experiencing infinity in Schleiermacher’s FAD is self consciousness, for Otto, infinity can be felt around us as well as in our deepest soul.

(2) Universality

Secondly, I compare four thinkers from the perspective of universality. The concept of universality bears affinity with infinity. Universality contains wisdom which comes from the infinite dimension of life, world, and further, beyond world. Infinity is imbedded in particularity as well as universality: there are infinite dimensions in particular empirical experiences.

⁹⁸ George R. Lucas. *Hegel and Whitehead: Contemporary Perspectives on Systematic Philosophy*. Albany: State University of New York Press, 1986. (Earlier Versions of these essays were presented at an international symposium on Hegel and Whitehead, held at Fordham University, June 2-6, 1984)

Schleiermacher's FAD is God consciousness as the highest form of immediate self consciousness.⁹⁹ God consciousness seems to be mingled with the notion of universality. For him, piety is a universal element of human being which implies self-communication.¹⁰⁰ For Schleiermacher, universality is closely combined with particularity: the universal is concretized in and through the particular.¹⁰¹ In a similar vein, particular self-consciousness can be the encountering locus between God and ego through FAD.

In Hegel's *Verstehen*, pure universality comes from the immediate unity of being and the negative. This unity is also universal self-differentiating moment in perception. Hegel's reflected unity is the universal unity which embraces all superseded moments. Further, his dialectic can be explained as the constructive unfolding movement to universality. In Hegel's system, universality, particularity, and singularity lie in successive movement.

Otto's *numinous* harbors *a priori* characteristics. The notion of *a priori* seems to bear the concept of universality in a sense that the both contain transcendental elements even though sometimes they are glimpsed through concrete experiences. For Otto, the experience of the holy is universal and *a priori* experience.

According to Whitehead's organic philosophy, the particular existents are prehended by the mediation of universals.¹⁰² Thus, his *prehension* is open to the intervention of universality. For Whitehead, universality and particularity are

⁹⁹ CF, 26.

¹⁰⁰ CF, 252.

¹⁰¹ Johannes Zachhuber. "Christology Human individuality in Friedrich Schleiermacher's Christology". Accessed April 12, 2013. www.oxford.academia.edu

¹⁰² PR, 152.

closely intertwined with each other. He claims that universal is particular because the universal comes from everything else. Also, particular is universal because the particular contributes to the constitution of other actual entities.¹⁰³

Furthermore, he substitutes the terms – universal and particular – to “eternal objects” and “actual entities” even though they do not correspond to each other exactly.¹⁰⁴

Thus, the dimension of universality can be discovered in the thought of these four thinkers. All of them admit the operation of universality in their unifying moments – Schleiermacher’s FAD, Hegel’s *Verstehen*, Otto’s *numinous*, and Whitehead’s *prehension* - even though their emphases and characteristics are a little different.

Most of all, their notions of universality are correlated with particularity. Schleiermacher claims that universality exists through particularity while Whitehead asserts the intervention of universality in the *prehension* of particular existence. For whitehead, universality and particularity seem to constitute each other. In Hegel’s dialectic system, universality and particularity are located in a successive relationship with singularity. In contrast, the universality in Otto’s *numinous* can be explained through a *a priori* characteristic of the holy.

Further, for Schleiermacher, universality is the feature of piety which implies God consciousness. In Hegel’s *Verstehen*, pure universality happens through the unity of being and negative. For Hegel, universality is a goal of his dialectical movement. On the other hand, Whitehead was unsatisfied with the term,

¹⁰³ PR, 76.

¹⁰⁴ PR, 48.

universality and he coined the term, “eternal objects.” An eternal object contributes to the self-creation of an actual entity through its ingression.¹⁰⁵ An eternal object is a potentiality for actual entities.¹⁰⁶

(3) Feeling

Thirdly, for the four scholars, feeling is crucial element in their epistemology. Schleiermacher’s feeling is understood from the viewpoint of his religious epistemology of FAD. For him, feeling alludes piety, God consciousness, and further, religious self consciousness. He claims that FAD is an essence of human nature. Feeling is more than merely reasoning and bears a feature of perception (*Wahrnehmung*) or intuition: perceptual knowledge is richer than pure thought.¹⁰⁷ Feeling weaves the individual and the universe as well as the finite and the infinite. Furthermore, he is concerned with the feeling of freedom which cannot be separated from the feeling of dependence. The feeling of freedom comes from the desirable relationship between the individual and the universe: FAD.

Hegel refers to the immediately self-differentiating moments within perception. They are feelings of something higher than oneself toward an infinite being and will.¹⁰⁸ According to him, unity in *Verstehen* is felt.¹⁰⁹ For Hegel, feeling is an empty form of subjective affection and contains inner space and time.¹¹⁰ Further,

¹⁰⁵ *PR*, 40.

¹⁰⁶ *PR*, 312.

¹⁰⁷ *CF*, 224.

¹⁰⁸ *EP*, 68.

¹⁰⁹ *PS*, 108.

¹¹⁰ *AP*, 60, 126.

Hegel underscores the affectional dimension with this phrase: “I am the feeling, the perception.” For Hegel, the feelings have manifold characteristics.¹¹¹ He mentions different forms of feeling including sublime religious feeling which comes from its universality.¹¹² According to him, God consciousness comes from feeling.¹¹³ Further, for Hegel, feeling of freedom is blessedness – the sense of satisfaction.¹¹⁴

In Otto’s *numinous*, feeling is a locus where genuine religious experience occurs. For him, the *numen* is primitive religious feeling.¹¹⁵ People experience deeper life through the *numinous* self feeling.¹¹⁶ Otto articulates this feeling as “creature feeling” which is an experience of dependence on something greater than oneself and the most intimate feeling of nearness.¹¹⁷ Otto argues that the *numinous* feeling (*das numinous Gefühl*) is a form of awareness.¹¹⁸ There is feeling of obscurity before the insightful moment.

Whitehead explores complex features of feeling. For him, feeling implies *positive prehension* which consists of five components: *the subject, the initial data, the elimination, the objective datum, and the subjective form*. *The subjective form* insinuates the tone of feeling. Whitehead analyzes feeling into diverse categories such as *simple physical feelings, conceptual feelings, and transmuted feelings*.

¹¹¹ AP, 77.

¹¹² AP, 60, 142.

¹¹³ AP, 174.

¹¹⁴ AP, 129.

¹¹⁵ IH, 198.

¹¹⁶ IH, 203.

¹¹⁷ IH 206.

¹¹⁸ IH, xvi.

As I investigated above, all the four scholars consider feeling seriously in their epistemology. While Schleiermacher and Otto mostly focus on the religious aspects of feeling, Hegel and Whitehead explore feeling in a broader sense. Schleiermacher's FAD and Otto's creature feeling connote the reliance on something greater than oneself. On the other hand, Hegel and Whitehead scrutinize feeling in the general knowing process. For Hegel, feeling is entangled with immediately self differentiating moments within perception. Whitehead analyzes the elements of feeling: *the subject, the initial data, the elimination, the objective, and the subjective*. Further, Whitehead differentiates feelings into diverse manners such as *physical feelings, conceptual feelings, transmuted feelings, and propositional feelings*.

(4) Unity

Finally, I will compare these four scholars from the viewpoint of unity. Most of all, for Schleiermacher, the unifying moment implies the higher self-consciousness. He points out the feasibility of unity between divine essence and human nature in self-consciousness. This unity is characterized as the coexistence of God and the ego: the division between these two still exists. According to Schleiermacher, there is the unity between existence and knowledge as well as the unity in concept.

Hegel understands unity from the diverse perspectives such as the relationship between self-consciousness and life, concept, being. First of all, he

refers to the antithesis of self-consciousness and life. While the former is the unity that is composed of the infinite unity of the differences, the latter is only the unity itself.¹¹⁹ On the other hand, for him, the concept is connected to the unique unity of universality, particularity, and individuality.¹²⁰ He mentions the unity of pure intuition.¹²¹ For him, being implies a dialectical unity of opposites and actuality connotes the unity of essence and existence.¹²² Moreover, he differentiates the unity into the immediate unity and the reflected unity. For him, the latter is the universal unity that encompasses all the moments which superseded within itself. The pure universality is unfolded from the immediate unity of being and negative: negation happens in unity. Furthermore, Hegel refers to diverse forms of unity: immediate substantial unity of self-consciousness and its object, a unity of immediacy and mediation, the unity of identity and non-identity, unity of natural and spiritual, and the unity of necessity and free creativity.¹²³

In Otto's *numinous*, unity appears as a moment of mysticism: the immediate feeling of the unity between the self and the Supreme Reality. He refers to transcendental feeling of connectedness to universal unity. From this perspective, for Otto, two kinds of unities seem to exist: universal unity itself and the unity between the self and the Reality. Through this, he emphasizes the transcendental dimension of Supreme Being as the unity. Moreover, according to

¹¹⁹ *PS*, 106.

¹²⁰ *EP*, 135.

¹²¹ *EP*, 168.

¹²² *EP*, 147, 124.

¹²³ *PR*, 357, *EP*, 2, 120, *PR*, 488, *EP*, 126.

him, people sometimes experience *numen praesens* as the silence of Union.¹²⁴

Beyond that, people experience the mystical union with many individuals.

For Whitehead, unity surfaces in diverse forms such as *actual entity*, *nexus*, and *concrecence*. First, *actual entity* itself is a unifying form as “drop of experience.”¹²⁵ Second, *actual entities* are entangled with each other through *prehension*. The unity of *actual entities* is called *nexus*. Third, *concrecence* implies a unity of feelings shaped by *subjective forms*. For Whitehead, *prehensions* are associated with other *prehensions* and *subjective forms* are connected with one another. These forms of unities are the characteristic of extension. Thus, the unity of unities is discovered in Whitehead’s theory of *prehensions*.

On the whole, there are similarities and differences among the four thinkers in their understanding of unity. First of all, Schleiermacher and Otto concentrate on analyzing the unity from the perspective of religious epistemology. For them, the unity emerges as a form of correlation between divine essence and human nature. While Schleiermacher explains this unity as the higher self-consciousness, for Otto, the transcendental dimension of the divinity is more emphasized.

Next, Schleiermacher and Hegel both point out the unity in concept. For example, Hegel explains concept as unique unity of universality, particularity, and individuality. Furthermore, both of them are concerned with the existential dimension of the unity. For instance, Schleiermacher refers to the union of

¹²⁴ *IH*, 211.

¹²⁵ *PR*, 18.

existence and knowledge while Hegel describes being as dialectics of opposites. Thus, for Hegel, the aspect of verb – rather than noun – is more stressed in his understanding of unity and being.

On the other hand, Whitehead named unities as diverse terms such as *actual entity*, *nexus*, and *concrescence*. For him, the unity is characterized as potential which can be canceled through the emergence of new forms of unity. From this perspective, Hegel's unity bears a similar structure with Whitehead's, considering Hegel's notion of *Aufheben*: canceling and preserving. However, in Hegel's dialectics, the direction of unity is more evident comparing to Whitehead's process thought.

So far, I explored similarities and differences among the four notions – Schleiermacher's FAD, Hegel's *Verstehen*, Otto's *numinous*, and Whitehead's *prehension* – from the viewpoint of infinity, universality, feeling, and unity. Considering the categories of cognition, affection, and volition, I merely focused on the affectional level – feeling – in this chapter. However, the four notions – FAD, *Verstehen*, *numinous*, and *prehension* – bear cognitive and volitional dimension as well as affectional dimension. In the next part, I illuminate the three dimensions – intellect, feeling, and will – from the perspective of imagination.

3. The Three Aspects of Imagination: Constructive, Empathetic, and Visionary

A crucial question of religious educators implies anthropology: what kind of person should we raise? What should religious educators focus on in nurturing a

person specifically in the contemporary postmodern globalizing context? These questions provoked me to propose the three aspects of imagination: constructive, empathetic, and visionary.

The three aspects of imagination imply three folded dimensions in a knowing moment – the moment of universality, particularity, and singularity. Each imagination emphasizes an aspect of the knowing moment. The three aspects of imagination are distinguished by cognitive, affectional, and volitional dimensions. The constructive imagination underscores the cognitive aspect in the knowing moment. The empathetic imagination stresses the affectional dimension in the knowing moment. The visionary imagination emphasizes the volitional dimension in the knowing moment.

The three aspects of imagination can be assorted by time. Constructive imagination highlights the past – present which contributes to the present knowing moment. Empathetic imagination stresses the present – present which seeks to grasp all the elements including tacit dimensions in the knowing moment. Visionary imagination emphasizes the present – future which is a potentiality included in the knowing moment. However, the three aspects of imagination are merely technical distinctions which are embedded in the knowing moment. All of them operate intensely in the present knowing moment.

Beyond that, from the perspective of relationality, three aspects of imagination are explained as follows. The constructive imagination bears constituting elements and powers which contribute to the knowing event in social dimension as well as individual level. The empathetic imagination implies to feel

others' feeling more deeply in the intersubjective relationship: otherness is also discovered in a self. The visionary imagination alludes self - actualization or recovery of *Imago Dei* in the individual dimension. Furthermore, visionary imagination connotes the visualization or actualization of God's kingdom in the social dimension.

So far, I explained the three aspects of imagination – constructive, empathetic, and visionary – from three angles: (1) human capacity of awareness, – cognition, emotion, and volition, (2) time, and (3) relationality. These understandings regarding the three aspects of imagination contribute to contour a comprehensive form of knowing.

4. Constructive appropriation

In this part, I will seek to answer the question as follows: how do the four notions – Schleiermacher's FAD, Hegel's *Verstehen*, Otto's *numinous*, and Whitehead's prehension – help us to begin to conceive a comprehensive form of knowing? For this, most of all, I will define the characteristics of a comprehensive form of awareness referring to the implications of four notions – Schleiermacher's FAD, Hegel's *Verstehen*, Otto's *numinous*, and Whitehead's prehension.

First, I argue that comprehensive knowing embraces perceptual dimension as well as conceptual dimension. The infinite abyss always exists between subject and object in the knowing process. Perceptual form of knowing is helpful to lessen the gap between these two: perception leads to intersubjective relationship and thus to a more authentic knowing.

Second, I claim that comprehensive knowing encloses religious epistemology as well as scientific epistemology. I think that religious or spiritual epistemology involves a deeper dimension of life than simply scientific epistemology. Religious epistemology touches the world of ultimate reality which enriches our lives here and now. Thus, religious epistemology contributes to approach a comprehensive form of knowing.

Third, comprehensive knowing encompasses existential dimension as well as epistemological dimension. An authentic form of knowing will trigger a transformation in our existential lives. This knowing does not merely stay in the cognitive or affectional level. From this perspective, I argue that comprehensive knowing should include volitional dimension as well as cognitive or affectional dimension. In other words, the comprehensive awareness should embrace doing and being as well as merely knowing.

The four concepts – Schleiermacher's FAD, Hegel's *Verstehen*, Otto's numinous, and Whitehead's *prehension* – are helpful to grasp the feature of a comprehensive knowing. Their fabrics of epistemology which are weaved in the four notions unfold the contour of a comprehensive awareness. I investigate these four notions more closely from the perspective of a comprehensive form of knowing.

(1) Perceptual Dimension and Conceptual Dimension

As I explored above, all the four concepts demonstrate a comprehensive form of knowing which includes feeling and intuition as well as reason. First, Schleiermacher's FAD expresses a perceptual knowing process. For him, perceptual knowledge is fuller than pure thought.¹²⁶ Perception is associated with a peculiar moment of self-awareness in an immediate sense: FAD operates on the perceptual realm beyond conceptual level.

Secondly, Hegel's *Verstehen* connotes an emergent consciousness with novelty through dialogical movement between the finite and the infinite. *Verstehen* is the immediate unity of being and nothing. Even though Hegel's *Verstehen* manifests conceptual dimension strongly, it also embraces the perceptual level by emphasizing the infinite movement of spirit which works on the dialectical process of *Verstehen*. Further, he refers to perception which bears a moment of negation, that is, a self-differentiating moment.¹²⁷

Thirdly, Otto's *numinous* represents perceptual dimension: he claims that feeling is a vital locus where authentic religious experiences occur. Furthermore, the *numinous* demonstrates a mode of awareness which goes beyond everyday conceiving and perceiving. Thus, the *numinous* illuminates supra-rational realm in consciousness. However, according to Harvey, the rational ingredient is also embedded in Otto's notion of the *numinous*.¹²⁸

¹²⁶ CF, 224.

¹²⁷ PS, 67.

¹²⁸ IH, xvii.

Lastly, Whitehead's *prehension* also depicts the realm of perception. By the term – *prehension* – he designates noncognitive apprehension. As I investigated before, he introduces many terms to analyze and supplement the notion of *prehension* such as *actual entity*, *nexus*, *subjective form*, *physical feeling*, *conceptual feeling*, and *propositional feeling*. All of them characterize the quality of *prehension* as a perception. However, I also glimpse the exertion of reason as a vague conceptual process which is permeated in his notion of *prehension*.

In this way, all the four notions – Schleiermacher's FAD, Hegel's *Verstehen*, Otto's *numinous*, and Whitehead's *prehension* – manifest a comprehensive knowing which embraces perceptual dimension as well as conceptual dimension even though the degree and the dynamics are somewhat different among them. If I were to locate them in a spectrum which has two poles of perception and conception, the order would be Otto, Schleiermacher, Whitehead, and Hegel. While Otto is more leaning to the perceptual side, Hegel is more reliant on a conceptual pole.

(2) Religious Dimension and Scientific Dimension

The four notions – FAD, *Verstehen*, *numinous*, and *prehension* - demonstrate an inclusive form of knowing which embraces religious epistemology as well as scientific epistemology. First, for Schleiermacher, FAD implies the religious self-consciousness which is rooted in all religions. This is God consciousness as the sublime mode of immediate self consciousness. Further, he postulates unity of

the finite and the infinite in self-consciousness. This unity opens the potentiality toward the awakenings of genuine self and others. Therefore, religious form of knowing enriches self-consciousness and contributes to shape a comprehensive form of knowing.

Second, Hegel's *Verstehen* illuminates the ascent of the finite to the infinite. His notion of *Verstehen* is a scientific observation regarding the mode of obtaining knowledge. However, religious overtone is embedded in his overall thought because he had lived in a religious atmosphere. Specifically, in his dialectic system, infinite spirit is exerted: his idea of spirit transcends the scientific realm.

Third, Otto's *numinous* manifests the religious feature as the term – *numen* (deity) implies. For him, the *numinous* – *mysterium tremendum* – is experienced as the uncanny beyond the scientific sphere. The *numinous* surpasses usual perceiving and conceiving experiences. However, John W. Harvey argues that the rational factors fuse into the whole picture of Otto's notion of *numinous*. Thus, Otto's *numinous* also embraces scientific dimension as well as religious dimension even though the degree of scientific level is not so strong.

Fourth, Whitehead's *prehension* does not manifest religious dimension firmly. Rather, he concentrates on analyzing the nature of *prehension* scientifically. However, the term, *prehension* already alludes an ineffable level of our experiences. Particularly, his notion of *negative prehension* harbors vague chaotic elements in the milieu. In this sense, *prehension* is open to the

connectivity with religious dimension: both of them touch deeply the tacit realm of our lives.

To sum up, all four notions – Schleiermacher's FAD, Hegel's *Verstehen*, Otto's *numinous*, and Whitehead's *prehension* – insinuate religious dimension as well as scientific domain although their grades and properties are different. While *numinous* and FAD bear more religious dimension, *prehension* and *Verstehen* hold more scientific weight. Thus, all of them bear the potential as a comprehensive form of knowing which embraces both religious as well as scientific realms.

(3) Existential Dimension and Epistemological Dimension

The four concepts – FAD, *Verstehen*, *numinous*, and *prehension* – illuminate existential dimension as well as epistemological level. First, Schleiermacher's FAD directly demonstrates epistemological dimension. The unifying moment of FAD implies the higher self-consciousness.¹²⁹ Then, is the existential dimension discovered in Schleiermacher's FAD? He insists that the unity between divine essence and human nature leads to a refreshed feeling and life. This revivify brings the unity with neighbor, i.e., love. Thus, FAD is engaged not only in epistemological dimension but also in existential realm.

Second, Hegel's *Verstehen* manifests epistemological dimension: *Verstehen* is the emergent form of consciousness. *Verstehen* demonstrates the dialectical mode of obtaining new recognition through *Aufheben*: cancel and preserve. This

¹²⁹ CF, 21.

is the elevation of self-consciousness toward universality. However, his notion of concrete universality embraces existential dimension: concrete universality implies that the universal emerges through concrete historical context. Thus, Hegel's *Verstehen* embraces existential sphere as well as epistemological dimension.

Third, Otto's *numinous* bears an epistemological feature: the *numinous* is "a form of awareness" although it transcends everyday conceiving and perceiving.¹³⁰ Otto argues that the *numinous* is dissimilar from unknowableness even though it demonstrates mysterious vagueness. According to him, the original awareness bears obscurity.¹³¹ Thus, the *numinous* reflects novel awareness. In addition, Otto's *numinous* implies existential dimension. The *numinous* experience produces *amor* – love – which causes transformation and new birth. This love makes the subject permeate to the whole depth of the object and become one with the loved one. Therefore, both the epistemological and existential dimensions are glimpsed in Otto's *numinous*.

Fourth, Whitehead's *prehension* expresses epistemological dimension clearly. He defines *prehension* as an *actual entity's* exertion on its own concretion of other things.¹³² This definition demonstrates epistemological activity of *prehension* which affects the synthesizing moment of knowing. A new form of consciousness emerges through the integration of *propositional feelings*. Thus, *prehension* implies an epistemological way of grasping the truth and the world. Furthermore, *prehension* insinuates existential dimension: *prehension* implies a

¹³⁰ *IH*, xvi.

¹³¹ *IH*, 160.

¹³² *PR*, 52.

mode of being as well as a way of knowing. For Whitehead, *prehension* connotes noncognitive apprehension.¹³³ This pattern of awareness influences the whole being and life style. Additionally, his notion of *actual entity* comes from concrete existential experiences. Therefore, the notion of *prehension* bears existential realm as well as epistemological dimension.

In a word, the four notions – Schleiermacher's *FAD*, Hegel's *Verstehen*, Otto's *numinous*, and Whitehead's *prehension* – imply a comprehensive form of knowing which embraces both perceptual and conceptual dimensions, both religious and scientific realms, and further, both existential and epistemological spheres even though the qualities and the degrees differ from one another.

In this chapter, I explored the unifying moments in four major philosophers and theologians: Schleiermacher's *FAD*, Hegel's *Verstehen*, Otto's *numinous*, and Whitehead's *prehension* to pursue a comprehensive knowing for the contemporary postmodern globalizing context. Then, I compared and analyzed these four notions from the perspectives of infinity, universality, feeling, and unity. I introduced three aspects of imagination which functions in the unifying moment of awareness: constructive, empathetic, and visionary. Further, I sought to unfold a constructive appropriation which is embedded in the four notions – *FAD*, *Verstehen*, *numinous* and *prehension* – to characterize a comprehensive form of knowing that includes perceptual and conceptual, religious and scientific, and epistemological and existential dimensions. I propose this form of comprehensive knowing as an appropriate epistemology in the current postmodern globalizing

¹³³ SM, xii.

context in which the repressed elements need to be lifted up in the conscious level as well as in the cultural dimensions.

Considering the philosophical streams, Schleiermacher and William James are most relevant to my thesis which highlights the affectional and volitional dimensions. As a theologian, Schleiermacher formulates the theistic notion of FAD which is most applicable to religious education: FAD emphasizes God consciousness and feeling as religious epistemology. William James, as a pragmatist, underscores the usefulness of knowledge and the dimension of action. Thus, he casts light on my notion of visionary imagination which stresses volitional and actional aspects.

Otto and Whitehead bear positive and negative facets in a sense that both of them underline the subjective and objective capacity. Otto, as a phenomenologist, underlines phenomena or experiences and their descriptions: this aspect demonstrates somewhat objective side. On the other hand, phenomenology underscores the elements of intuition and intersubjectivity: these highlight subjective side. Thus, for Otto, a phenomenologist, both subjective and objective factors are crucial. Whitehead's *prehension* also contains objective as well as subjective aspects. Epistemologically, Whitehead introduces various terms, such as initial data and objective data to explain the process of concrescence and *prehension*: data demonstrates objective side of *prehension*. On the other hand, Whitehead's term, subjective form implies that subjective element is also crucial in *prehension* and concrescence. Thus, for Whitehead, both subjective and

objective factors are woven into his epistemology of *prehension* and concrescence.

Hegel seems to be less related to my thesis considering his status as a rationalist in the philosophical stream. I merely dealt with his notion of *verstehen* because of its meaningful applicability to religious education: a mode of transformation through dialectics.

Finally, I would like to add a female scholar's perspective regarding the holistic epistemology briefly. Mary Field Belenky categorizes knowledge into received, subjective, procedural, and constructed knowledge in her book, *women's ways of knowing*.¹³⁴ Belenky's received knowledge demonstrates women's preference of listening rather than speaking comparing to men's opposite disposition.¹³⁵ This propensity connotes that women bear inherent strength in empathetic imagination because empathy originates from deep listening. Belenky claims that caring others is a crucial way to empower herself for the woman. In this sense, enhancing empathetic imagination through caring and listening to others is a worthy path to discover herself for a woman.

Belenky's subjective knowledge illuminates more intensive ways to recognize an authentic voice of self. According to Belenky, the position of women subjectivists is to trust their direct experiences rather than second-hand knowledge, such as reading books.¹³⁶ Their viewpoint implies women's

¹³⁴ Mary Field Belenky, Blythe McVicker Clinchy, Nancy Rule Goldberger, Jill Mattuck Tarule, *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic Books, Inc., Publishers, 1986), 35-152.

¹³⁵ *WK*, 45.

¹³⁶ *WK*, 74.

inclination to set a high value on the personal uniqueness and feeling.¹³⁷

Belenky's emphasis on feeling in women's ways of knowing has an affinity with four philosophical theologians' accentuation on the elements of feeling and intuition. In this sense, women bear rich potentiality for the comprehensive knowing which includes affectional dimension as well as cognitive realm.

Women's feeling – weighted mode of knowing sometimes restricts them not to address their thoughts freely. Women tend to be silent rather than hurting others' feelings by expressing their different opinions. Belenky encourages women to be more balanced by addressing their ideas openly. Belenky argues that women need to know how to play doubting game: the arguments imply a battlefield among positions rather than persons.¹³⁸ From this perspective, Belenky categorizes *procedural knowledge* to highlight the reason as *separate and connected knowing*. The integration of voices is classified as *constructed knowledge* by Belenky. Constructivist women seek to contribute to others' well-being through participating in the hot issues.¹³⁹ From this perspective, the woman's potentiality of thinking needs to be strengthened by expressions of her opinions more passionately for the holistic way of knowing.

¹³⁷ WK, 69.

¹³⁸ WK, 105.

¹³⁹ WK, 152.

Chapter III. PSYCHOLOGICAL PHILOSOPHICAL APPROACH:

WILLIAM JAMES

In William James' landscape of thought, interdisciplinary dimensions exist such as philosophy, psychology, and religion. This is an attractive aspect of his thought because religious education covers diverse disciplines. John J. McDermott mentions that James' mature philosophic vision contains tremendous power and originality.¹⁴⁰ I believe that his approach can apply to fertile religious education.

James' psychology is a person – oriented science, which provides another compelling reason to explore the world of James' mind.¹⁴¹ Religious education pursues to nurture a certain form of person even if it is merely to elicit the potential of the learner as the etymological sense of education: *educare*. An understanding of the human being is essential to form a religious educational philosophy as well as religious educational methods. From this perspective, I believe that James' insights and investigations of person contain rich potential for religious education.

As I investigated above, perception is a fuller form of knowing to grasp the whole: perception is complementary to conception. Feeling can fill the gap in the reasoning process. The human experience of the modern world has emphasized the role of reason while degrading the status of feeling and faith. This tendency in epistemic attitude has caused many problems of sharp dualism between subject

¹⁴⁰ William James, *A Pluralistic Universe (PU)* (Cambridge: Harvard University Press, 1977), xiii.

¹⁴¹ Eugene Taylor, *William James on Consciousness beyond the Margins (CM)* (Princeton: Princeton University Press, 1996), 27.

and object, fact and value, male and female, and culture and nature. I argue that even though a certain degree of dualism is an epistemological necessity, excessive polarization needs to be healed through intersubjective relationship in which each posing element constitute and unfold each other. The contemporary postmodern globalizing context requires a transition in our epistemic attitude because it stresses relationality, particularity, and experience, and seeks to elevate the repressed elements in human consciousness, culture, and history.

James' epistemological concepts such as radical empiricism, pure experience, and stream of consciousness provide deep insights, into developing a more comprehensive form of awareness, learning, and religious education for the current postmodern globalizing context.

In this chapter, I will investigate several crucial concepts of William James' epistemology and elicit meaningful insights from the viewpoint of three aspects of imagination: constructive, empathetic, and visionary. On this premise, I will explore applicable wisdom for religious education from the epistemology of William James.

1. Epistemology of William James

(1) Radical Empiricism and Truth

For James, radical empiricism reflects a worldview (*Weltanschauung*), a philosophical posture, and the metaphysics of experience.¹⁴² According to

¹⁴² William James, *Essays in Radical Empiricism (ERE)* (New York: The University of Nebraska Press, 1996), 42.

Eugene Taylor, radical empiricism is James's psychology of immediate experience while pragmatism is his philosophy of personality.¹⁴³ By *empiricism*, James regards matters of fact as hypothesis which is open to future experience.¹⁴⁴ By *radical*, he suggests monism itself as a hypothesis, which is distinct from positivism, agnosticism, or scientific naturalism.¹⁴⁵

Empiricism is considered in contrast to rationalism. Rationalism tends to emphasize universals and wholes above individual parts in the order of logic as well as in that of being. In contrast, empiricism stresses the part, the element, the individual, and treats the whole as a collection and the universal as an abstraction.¹⁴⁶ In sum, rationalist thinking tends to go from whole to part, while empiricist thinking moves from part to whole.¹⁴⁷

To be radical, empiricism includes only the elements that are directly experienced in its construction. James emphasizes relations that connect experiences. He insists that all experienced relations should be regarded as real as other things.¹⁴⁸ These relations are the immediately experienced conjunctive affiliations.¹⁴⁹ This sense of relation is intuitive and perceptual rather than conceptual.¹⁵⁰

¹⁴³ *CM*, 134.

¹⁴⁴ *ERE*, xvi.

¹⁴⁵ *ERE*, xvi.

¹⁴⁶ *ERE*, 41.

¹⁴⁷ *ERE*, xx.

¹⁴⁸ *ERE*, 42.

¹⁴⁹ *ERE*, 93.

¹⁵⁰ *CM*, 145.

In James' radical empiricism, reality implies conceptual or perceptual experiences.¹⁵¹ For James, there are two collections: the system of external realities as real and the stream of our internal thinking as a mental image. The first contains cohesive connection, while the second bears loose associations. James calls these two collections *Gedanke* (the thought – of – an object) and *Gedachtes* (the object – thought – of). Further, these two are considered as one.¹⁵² James claims that reality itself is a fringe.¹⁵³

By radical empiricism, James emphasized conjunctive relations.¹⁵⁴ For James, continuous transition is a conjunctive relation.¹⁵⁵ Relations imply different degrees of intimacy.¹⁵⁶ Ordinary empiricism tends to underscore the disjunctions of things. For example, Hume claims that whatever things we distinguish as real is considered as loose and disjoint.¹⁵⁷ However, James claims that the sense of continuity can be experienced in the most intimate of all conjunctive relations.¹⁵⁸

It seems that continuity is underscored in James' radical empiricism even though it contains two aspects – unity and disconnection.¹⁵⁹ James raises questions as follows; *if two things are touched immediately, at the moment of convergence, how can they be two? If we postulate a transitional relation*

¹⁵¹ William James, *The Meaning of Truth (MT)* (New York: Longmans, Green, and Co., 1909), 100.

¹⁵² *ERE*, 22.

¹⁵³ William James, *The Principles of Psychology II. (PP2)*, (New York: Henry Holt and Company, 1927), 320.

¹⁵⁴ *ERE*, 44.

¹⁵⁵ *ERE*, 48.

¹⁵⁶ *ERE*, 44.

¹⁵⁷ *ERE*, 43.

¹⁵⁸ *ERE*, 50.

¹⁵⁹ *ERE*, 47.

*between them, an infinite nexus is interwoven.*¹⁶⁰ For James, this continuity connotes an apprehension, an immediate contact of the one by the other and a leap of the abyss by lightening.¹⁶¹ He depicts the unifying mode as continuous transition.¹⁶² Eugene Taylor interprets James' understanding of unity as higher consciousness in the individual.

For James, the transition from the one to the other is continuous. According to him, transitive consciousness exists between substantive elements. He calls the resting – places the *substantive parts*, and the flight-places the *transitive parts* in the stream of thought.¹⁶³ On the other hand, the break is experienced in the transition from an experience of one's own to one of another's.¹⁶⁴ However, James claims that the break in thought is like a joint of a bamboo. Just as the joint is a part of bamboo, the break is a part of the consciousness.¹⁶⁵ James argues that consciousness is a series of experiences linked by such transitions.¹⁶⁶

James explicates the context through which one acquires consciousness in an experience.¹⁶⁷ In a similar vein, for him, truth is a relation in the full scale.¹⁶⁸ According to him, truth implies the relation between predicates and subjects: "the relation of less fixed parts of experience to other relatively more fixed parts."¹⁶⁹

¹⁶⁰ *ERE*, 51.

¹⁶¹ *ERE*, 59.

¹⁶² *ERE*, 59.

¹⁶³ William James, *Psychology: Briefer Course*(PB) (Cambridge: Harvard University Press, 1984), 146.

¹⁶⁴ *ERE*, 49.

¹⁶⁵ *PP*, 240.

¹⁶⁶ *ERE*, 80.

¹⁶⁷ *ERE*, 134.

¹⁶⁸ *ERE*, 135.

¹⁶⁹ *MT*, 70.

Truth is a relation between two things, an idea and a reality outside of the idea.

For James, truth is not only psychological but physical.¹⁷⁰

(2) Pure Experience and Stream of Consciousness

James claims that pure experience is the primal matter from which everything is composed. He regards knowing as a peculiar relation of one another into which a portion of pure experience can enter. The relation is part of pure experience.¹⁷¹ He argues that there are as many pieces as the natures of things are experienced. For him, experience is a collective term for all sensible natures.¹⁷²

James claims that experience in its immediacy is fluid, an active sensibility of life which is enjoyable.¹⁷³ For him, experience is chaos without selective interest or attention¹⁷⁴ He refers to infinity of experience and depicts this experience as "the thickness of the particulars."¹⁷⁵ Concrete reality and experience are richer, dynamic, and thicker than expression by our concepts. Experience provides us with new material to digest.¹⁷⁶ Concrete existential context is crucial for genuine understanding. McDermott claims that James' *vicious intellectualism* contains an

¹⁷⁰ MT, 163.

¹⁷¹ ERE, 4.

¹⁷² ERE, 26.

¹⁷³ ERE, 92.

¹⁷⁴ PP, 402.

¹⁷⁵ MT, 247.

¹⁷⁶ MT, 61.

affinity to Whitehead's *Fallacy of Misplaced Concreteness*.¹⁷⁷ For James, experience is a process in time.¹⁷⁸

James claims that pure experience is the immediate flux of life which furnishes the resource for later reflection with its conceptual categories. Pure experience is not yet defined but ready to be conceptualized.¹⁷⁹ He argues that pure experience operates as thought and as thing if we consider pure experience twice over.¹⁸⁰ For him, the knower and the known are the self-identical slice of experience taken twice over in different contexts. They are two pieces of experience involving the same subject. They include conjunctive transitional experience.¹⁸¹

James claims that pure experience means the immediate field of the present.¹⁸² It has the potential to be either the object or the subject. We act upon the pure experience by doubling it in retrospection into a state of mind and a reality intended as one of the acts.¹⁸³ Through retrospection, the experience is corrected or confirmed. However, he also underscores that the immediate experience in its flight always bears truth.¹⁸⁴

For James, pure experience engages an ineffable union.¹⁸⁵ Pure experience is undifferentiated into thought and thing. In James' notion of pure

¹⁷⁷ *PU* xiv, See Alfred North Whitehead, *Science and the Modern World* (New York: Macmillan, 1926), 75-85.

¹⁷⁸ *ERE*, 62.

¹⁷⁹ *ERE*, 46.

¹⁸⁰ *ERE*, 28.

¹⁸¹ *ERE*, 53.

¹⁸² *ERE*, 24.

¹⁸³ *ERE*, 24.

¹⁸⁴ *ERE*, 24.

¹⁸⁵ *ERE*, 121.

experience, thoughts and things are homogeneous.¹⁸⁶ The confluence of various sensations into one occurs by the co-operation of many organic conditions. The sensibility of fusion is a subtle relation and the feeling of non-fusion is also a subtle one.¹⁸⁷

James explains the undifferentiated characteristic of pure experience using an example: when the reader concentrates on reading, this is a pure experience, a phenomenon, or datum. In this stage, reading is merely an act. It does not raise the question of whether this involves someone's consciousness. Reading is only a physical act that, strictly speaking, does not bear any meaning until it is differentiated.¹⁸⁸

James raises a few questions; *how can a pure experience enter into one's consciousness? How might a pure experience enter as two modes?* James presents an example of a pen to explain that the identical pen of pure experience can enter simultaneously into diverse conscious contexts and be an object for many different minds.¹⁸⁹ Here, the pure pen is both objective and subjective.¹⁹⁰ In explaining this, James uses the term, *double*: the pen exists in the mind while also a physical matter.¹⁹¹

James raises a few more questions as follows; *how do the experiences get themselves constituted? Why are there features and relations such as appearance?*¹⁹² James explains the relationship between a pure experience and

¹⁸⁶ ERE, 137.

¹⁸⁷ PP, 649.

¹⁸⁸ ERE, 145-146.

¹⁸⁹ ERE, 124-125.

¹⁹⁰ ERE, 130.

¹⁹¹ ERE, 132.

¹⁹² ERE, 133.

any other experience as follows; if pure experience operates in the retrospective way upon any other experience, the latter enters into its own conscious flow.¹⁹³

James claims that outer and inner in the pure experience are two groups into which we classify experience by their act upon their neighbors.¹⁹⁴ James argues that subjectivity and objectivity are not what an experience is primarily made of but its classification.¹⁹⁵ This classification is a path to take things in a series of relations.¹⁹⁶

James points out ambiguity of relations as a part of pure experience.¹⁹⁷ He claims that relation is felt on the *fringe, the psychic overtone of feeling*.¹⁹⁸ James names this consciousness, a halo of relations around an image, as a *psychic overtone* or *fringe*.¹⁹⁹ For example, in a sentence, each word is felt, not only as a word, but as bearing a meaning.²⁰⁰ James highlights the role of the word's echo, overtone, halo, fringe that lends itself its meaning.²⁰¹

James argues that there is a similarity between physical and mental elements: between breathing and thinking, between *sensorial adjustments* and *attention*, between *kinesthetic alteration* and *efforts*, and *visceral perturbation* and *emotions*.²⁰² He claims that mental modification is accompanied by a physical

¹⁹³ ERE, 135.

¹⁹⁴ ERE, 139.

¹⁹⁵ ERE, 141.

¹⁹⁶ ERE, 141.

¹⁹⁷ ERE, 148-149.

¹⁹⁸ PP, 259, 264.

¹⁹⁹ PB, 151.

²⁰⁰ PP, 265.

²⁰¹ PP, 281.

²⁰² ERE, 154.

change.²⁰³ For him, the mental boundary is vague.²⁰⁴ James argues that thoughts in the concrete are made of the same stuff as things are.²⁰⁵

By pure experience, James implies something that is not yet definite. In this sense, pure experience is similar to feeling or sensation.²⁰⁶ In pure experience, affectional experiences take a positive role: it corroborates its truth. James claims that touch is both the alpha and omega of affection.²⁰⁷ Emotion provides richness and depth to the passing thought.²⁰⁸ For James, affection implies oneness, such as union in the ecstatic feeling.²⁰⁹ Relatively, emotional experiences are a pure condition, not yet mentally concrete or physically factual. Affectional experiences are sometimes feelings and sometimes physical realities.²¹⁰ Further, emotions involve motivation.²¹¹

James claims that we become acquainted with things through feeling; feelings are the germ and the motive of cognition.²¹² He refers to the advent of novel feeling.²¹³ The continuities and the discontinuities cooperate in immediate feeling.²¹⁴ According to James, the symbol provides the affective effect of the perception.²¹⁵

²⁰³ *PP*, 5.

²⁰⁴ *PP*, 6.

²⁰⁵ *ERE*, 37.

²⁰⁶ *ERE*, 94.

²⁰⁷ *PP2*, 551.

²⁰⁸ *CM*, 36.

²⁰⁹ William James, *The Varieties of Religious Experience (VRE)* (New York: Collier Macmillan Publishers, 1979), 29.

²¹⁰ *ERE*, 142.

²¹¹ *CM*, 36.

²¹² *PP*, 222.

²¹³ *PP*, 521.

²¹⁴ *ERE*, 94.

²¹⁵ *PP2*, 203.

James claims that feelings imply the diverse pleasures we receive from an object.²¹⁶ He is concerned with the aesthetic way of feeling.²¹⁷ When feeling combines with a full richness, it is called the beauty of the object.²¹⁸ Feelings are outer characteristics that our mind perceives.²¹⁹ James cites Santayana's understanding of beauty: "beauty is pleasure objectified."²²⁰ James claims that there is a human play into which higher aesthetic feelings enter.²²¹

For James, perception means the consciousness of peculiar materials present to sense.²²² James classifies two kinds of knowledge: *perception* and *knowledge about*. In perception, the mind enjoys direct *acquaintance* with a present object. In the case of *knowledge about*, the object is not immediate.²²³ The former connotes intuitive and immediate knowing while the latter implies conceptual and representative knowing.²²⁴ James claims that inattentive awareness and attention are similar to perception and apperception.²²⁵ Apperception implies the introspective apprehension or the assimilating process of new experience through relation to past experience. For James, direct acquaintance and conceptual knowledge complement each other.²²⁶ He argues that the inner movements of our spirit can be known only perceptually.²²⁷

²¹⁶ ERE, 143.

²¹⁷ VRE, 358.

²¹⁸ ERE, 143.

²¹⁹ ERE, 143.

²²⁰ ERE, 143.

²²¹ PP2, 428.

²²² PP2, 76.

²²³ ERE, 54.

²²⁴ MT, 43.

²²⁵ PP, 89.

²²⁶ PU, 112.

²²⁷ PU, 111.

James claims that consciousness is an *epistemological necessity* and everyone holds a transcendental capacity as an immediate consciousness of consciousness itself. For him, consciousness is an element, a moment, and a *universal solvent*.²²⁸ Knowing percepts are constituted of the stuff called consciousness. For James, consciousness is not an entity.²²⁹ He compares the stream of consciousness to the stream of breathing.²³⁰ James claims that the mental stream feels the time-relations.²³¹

(3) Reasoning, Association, and Imagination

James raises the questions regarding reasoning as follows: how does conception or belief emerge? How is the chaos smoothed and straightened out?²³² He is concerned about the process in which chaotic pure experiences become gradually differentiated into an orderly inner and outer world.²³³ James claims that rationality includes at least four dimensions: *intellectual, aesthetical, moral, and practical*.²³⁴ For him, reasoning is a form of the selective activity of the mind.²³⁵ In reasoning, we choose essential qualities.

²²⁸ *ERE*, 8.

²²⁹ *ERE*, 17.

²³⁰ *ERE*, 37.

²³¹ *PP*, 628.

²³² *PP2*, 183.

²³³ *ERE*, 35-36.

²³⁴ *PU*, 55.

²³⁵ *PP*, 287.

James claims that the thought process is carried out through associative formation.²³⁶ For him, memory is the association of a present image with past images, while expectation is the same but with the future instead of the past.²³⁷ Memory bears the secret of forming multiple associations.²³⁸ James argues that ideas are combined through inner constitution.²³⁹ For him, the principle of association is similarity.

James claims that imagination easily moves from one idea to another which is similar to it.²⁴⁰ He is concerned with the neural process that is affiliated with imagination.²⁴¹ He raises the question of whether peripheral sense-organs can be stirred by imagination.²⁴² According to James, the imagination process can also flow into the sensation-process, which he argues is different from the sensation-process by its intensity rather than by its locality.²⁴³ Moreover, the most intense inner imagery is associated with states of religious awareness.²⁴⁴

(4) Attention, Volition, and Action

James claims that there is the phenomenon of selective attention which is interested in one part of its object than in another.²⁴⁵ He argues that attention

²³⁶ *CM*, 78.

²³⁷ *PP*, 598.

²³⁸ *PP*, 662.

²³⁹ *PP2*, 286.

²⁴⁰ *PP*, 597.

²⁴¹ *PP2*, 68.

²⁴² *PP2*, 69.

²⁴³ *PP2*, 72.

²⁴⁴ *CM*, 143.

²⁴⁵ *PP*, 284.

reinforces imagination and inward reproduction.²⁴⁶ Attention connotes the reproduction of the sensibility from within.²⁴⁷ James provides practical advice regarding attention for teachers: a teacher who wants the attention of her class should add novelties into their perceptions.²⁴⁸

James is concerned with the relation between volition and attention. For him, volition implies attention.²⁴⁹ James claims that attention triggers transformation: the change is an outward or inward sensible series, a process of attention or volition.²⁵⁰ James argues that attention and belief are the same fact.²⁵¹

James claims that volition is a relation between the self and the mind rather than the self and extra-mental matter.²⁵² He regards will as a relation between the mind and its ideas.²⁵³ James argues that the aim to which the will is applied is an idea. Attention can be a useful medium to accomplish will. James claims that this endeavor of attention is the vital phenomenon of will.²⁵⁴ For him, thinking is the secret of will.²⁵⁵

James raises some questions regarding activity as follows: (1) *psychological questions* – *do we hold perceptions of activity? If so, what are their characteristics and when and where do we obtain them?* (2) *metaphysical questions* – *Is there a fact of activity? If so, what idea should we frame of it?* (3)

²⁴⁶ *PP*, 439.

²⁴⁷ *PP*, 447.

²⁴⁸ *PP*, 447.

²⁴⁹ *PP*, 447.

²⁵⁰ *PP*, 620.

²⁵¹ *PP2*, 322.

²⁵² *PP2*, 567.

²⁵³ *PP2*, 559.

²⁵⁴ *PP2*, 562.

²⁵⁵ *TT*, xxii. William James, *Talks to Teachers on Psychology (TT)* (Cambridge: Harvard University Press, 1983), xxii.

*logical questions – Whence do we know activity? Do we know the activity by our own feelings of it or by some other source of information?*²⁵⁶ With Bradley, James regards activity as the most original experience.²⁵⁷ James cites Ward's phrase to underscore activity: "we are only as we are active."²⁵⁸

(5) Habit, Education, and Transformation

James is concerned with the relationship between instinct and habit.²⁵⁹ From the perspective of community, habit is "the great flywheel of society."²⁶⁰ James refers to *ideo – motor* activity which is a semi automatic action without effort or decision. He claims that every mind struggles between the tendency to keep unchanged and to renovate. For James, education implies continuous adjustment between the conservative and the progressive.²⁶¹

James claims that the teacher should begin where the students start, that is, with their innate interests.²⁶² In leading students, he underscores an associative process from inherent interests to acquired ones.²⁶³ This formula can be applied to correlating the new with the old, such as the Herbartian principle of preparation

²⁵⁶ *ERE*, 158-159.

²⁵⁷ *ERE*, 162.

²⁵⁸ *ERE*, 162.

²⁵⁹ *PP2*, 427.

²⁶⁰ *CM*, 24.

²⁶¹ *PP2*, 109.

²⁶² *TT*, xvi.

²⁶³ *TT*, xvii.

in each lesson.²⁶⁴ James argues that the old with a slightly new turn is the best to call the attention: the old is torpid and the absolutely new does not appeal.²⁶⁵

James claims that conversion is a change that bears religious characteristic.²⁶⁶ For him, conversion implies a shifting of personal energy regarding religious ideas from the peripheral to the central place in one's consciousness.²⁶⁷ The saintly character implies that spiritual emotions are the habitual centre of the personal energy.²⁶⁸ James claims that conversion bears the ecstasy of happiness.²⁶⁹

James introduces two modes of transformation in the spiritual realm: gradual and sudden in which inner unification can happen.²⁷⁰ James claims that there is *subconscious incubation* in the process of conversion.²⁷¹ The subconscious is a path toward the awakening of mystical religious experience.²⁷² For James, religion is the feelings, acts, and experiences in solitude, so far as the individuals apprehend themselves in affinity with the divine.²⁷³

James encountered Buddhism through the Theravada monk, Anagarika Dharmapala who lectured at Harvard. Through this encounter with Buddhism, James deepened his understanding regarding liberating transformation. In the Buddhist conception of personality, liberation connotes the transformation of

²⁶⁴ *TT*, xvii.

²⁶⁵ *TT*, 70.

²⁶⁶ *VRE*, 165.

²⁶⁷ *VRE*, 165.

²⁶⁸ *VRE*, 220.

²⁶⁹ *VRE*, 207.

²⁷⁰ *VRE*, 156.

²⁷¹ *VRE*, 153.

²⁷² *CM*, 85.

²⁷³ *VRE*, 32.

consciousness.²⁷⁴ James claims that some numinous images contain transforming power.²⁷⁵

(6) Spirituality and Happiness

James claims that prayer is the very movement itself of the soul.²⁷⁶ He argues that the communion of the individual with the divine in prayer results in an infusion of spiritual energy into the world.²⁷⁷ For him, prayer means a return from the solitude to the consciousness of unity with all.²⁷⁸ James regards prayer as the core of religion which is in act.²⁷⁹ With Leuba, James claims that the aim of religion is to experience a more satisfying life.²⁸⁰ James underscores the power of religious experience on the individual's life as spiritually transformative.

James is concerned with healthy – mindedness.²⁸¹ According to him, the highest form of happiness permeates religious sentiment: its power is wonderful like the "mountain air."²⁸² For James, religious experience is the doorway to a more blessed life.²⁸³

James highlights the feeling of touch with the Infinite Power. He claims that a far higher life implies sinking deep in the bosom of the spirit.²⁸⁴ He regards this

²⁷⁴ *CM*, 147.

²⁷⁵ *CM*, 143.

²⁷⁶ *VRE*, 506.

²⁷⁷ *VRE*, 519-520.

²⁷⁸ *VRE*, 311.

²⁷⁹ *VRE*, 361.

²⁸⁰ *VRE*, 552.

²⁸¹ *VRE*, 140.

²⁸² *VRE*, 43.

²⁸³ *VRE*, 328.

²⁸⁴ *VRE*, 96.

experience as the union with *the more*.²⁸⁵ James explores the way Yoga provides mystical insight and a means to experience unity with the divine.²⁸⁶ He underscores a superconscious state (*Samadhi*) which is knowledge beyond reasoning.²⁸⁷ With Tolstoy, James claims that the faith – state and the mystic state are exchangeable terms.²⁸⁸ He refers to four characteristics of the mystical state: *ineffability, noetic quality, transiency, and the passive attitude*.²⁸⁹

From these several crucial concepts in James' epistemology, I seek to delineate James' locus in the academic constellation. Taylor depicts James' understanding of religion as connected to the Schleiermacherian chords.²⁹⁰ Also, his sensitivity to the perceptual field influenced phenomenology.²⁹¹ Barnard G. William claims that James influenced Husserl who read *The Principles of Psychology* in the 1890's and wrote *Logische Untersuchungen*, in 1900. Moreover, Saul Rosenzweig suggested the possibility that Freud was influenced by James's stream of consciousness technique, such as the method of automatic speaking.²⁹² In diverse ways, James has articulated his keen observations on the human psyche and emotional life, providing critical guidance to his "academic" posterity and inspiring broad applicability across various fields and dimensions.

²⁸⁵ VRE, 395.

²⁸⁶ VRE, 314.

²⁸⁷ VRE, 361,314.

²⁸⁸ VRE, 332.

²⁸⁹ CM, 87.

²⁹⁰ VRT, 163.

²⁹¹ PU, xiv.

²⁹² CM, 7.

2. James' Epistemology and Imagination

In this part, I discuss some implications for imagination from James' epistemology. Epistemology is closely associated to imagination: both of them involve with the work of mind. Imagination implies a creative ability to form mental images, sensations and concepts. Also, epistemology involves the process of knowledge acquisition.

Imagination covers diverse dimensions of mental function. However, I focus on three aspects of imagination: cognition, affection, and volition. I named these three dimensions of imagination as constructive, empathetic, and visionary. I propose these three aspects of imagination as an appropriate epistemic framework for the contemporary postmodern globalizing context. These dimensions of imagination can be understood from the perspective of time: past-present (constructive), present-present (empathetic), and future-present (visionary). However, this classification is technical way and actually all of them closely entangled with the present moment of knowing. Here, I try to elicit some insights from James' epistemology for three aspects of imagination. James' epistemology provides deep tone to my understanding of three aspects of imagination.

(1) Constructive Imagination

Constructive imagination operates on the reasoning process. As I investigate above, James is concerned with the process in which chaotic pure experiences became gradually differentiated into an orderly world.²⁹³ For him, reasoning is the selective activity of mind. This selection is closely correlated to inner mental landscape of the knower. It affects the knower's attention and her particular reasoning process. In the encounter of inner and outer, the selective reasoning process shapes a special form – a “subjective form” in Whitehead's term. From this perspective, constructive imagination is exerted in a little different form according to the mode of mental function and the individual life experience.

James emphasizes the phenomenon of selective attention which is the attractive part of object to the knower. As I explored above, according to James, attention reinforces imagination. Also, attention engages “inward reproduction: ”²⁹⁴ it can be “the reproduction of the sensation from within.”²⁹⁵ From this perspective, constructive imagination closely connected to attention: both of them reinforce each other. In addition, constructive imagination involves with the reproductive power from within.

Attention is a mode to experience intense intimacy between inner and outer, or subject and object. Strong degree of attention makes it possible to experience singularity, universality, and particularity: a moment to see the whole or to

²⁹³ *ERE*, 35-36.

²⁹⁴ *PP*, 439.

²⁹⁵ *PP*, 447.

experience eternity. I argue that constructive imagination exerts itself powerfully in this moment.

In addition, James refers to “the associative thought processes.”²⁹⁶ As I explored above, he claims that inner constitution is a way in which the ideas are combined.²⁹⁷ Constructive imagination works on the inner constitution of ideas. This inner constitution demonstrates a reasoning process. According to James, the principle of association is similarity. From this perspective, constructive imagination functions to weave similar ideas.

According to James, memory is “the association of a present image with others that belongs to the past.”²⁹⁸ This implies a folding of the past and the present. Thus, this supports my understanding of constructive imagination which focuses on the past-present. Constructive imagination intensely operates on the moments of reminiscence.

James’ understanding of association can be expressed as the paths through “conceptual experience,” a path through “thoughts or ideas that know the things.”²⁹⁹ This *conceptual experience* also involves a reasoning process. Thus, constructive imagination is exerted in this conceptual experience.

Further, for James, the subconscious contains a significant meaning specifically relating to experience. The subconscious bears a potential to involve the reasoning process from experience tacitly. The subconscious harbors a potential to arise to the conscious level and influence the conceptual experience

²⁹⁶ CM, 78.

²⁹⁷ PP2, 286.

²⁹⁸ PP, 598.

²⁹⁹ ERE, 64.

as an element in more explicit way. Thus, constructive imagination operates on the subconscious level and cultivates tacit dimension.

Also, according to James, there are the “substantive parts,” and the “transitive parts” in the stream of thought.³⁰⁰ The former are the resting-places and the latter are the places of flight. There is a rhythmical movement like wave in consciousness. Constructive imagination works on both cases. In the substantive parts, constitutive elements are exerted in tacit ways. In the transitive parts, constructive imagination operates on the relations which are felt between substantive parts.

On the other hand, James claims that the imagination process flows into the sensation-process.³⁰¹ This view opens a possibility that constructive imagination involves with physical dimension as well as mental dimension. James mentions “ideo-motor” activity which is nonconscious and instinctive behavior: this semi-automatic mode of activity underlies most of our activity. In this sense, constructive imagination cultivates not only mental dimension but also physical dimension – “ideo-motor” activity.

³⁰⁰ *PB*, 146.

³⁰¹ *PP2*, 72.

(2) Empathetic Imagination

According to James, pure experience is similar to "feeling" or "sensation."³⁰²

In this sense, his notion of pure experience implies a lot for empathetic imagination: both of them demonstrate feeling. An empathetic imagination works on pure experience. For James, pure experience is the "instant field of the present."³⁰³ This supports my understanding of empathetic imagination as present – present. Empathetic imagination engages intensive present feeling.

Likewise, pure experience focuses on the immediate present experience.

Further, empathetic imagination focalizing the present – present implies the depth of present experience; "the thickness of the particulars" or "the infinity of experience" in James' terms.³⁰⁴ Through this articulation, he depicts the rich, dynamic, and thick characteristic of concrete experience. From this perspective, empathetic imagination intensifies the depth and thickness to the present experience. James' formulation also enriches my understanding of empathetic imagination as present – present. Further, in James' notion of pure experience, affectional experience corroborates to its truth. Deep experience through empathetic imagination is a way to grasp truth or reality.

³⁰² *ERE*, 94.

³⁰³ *ERE*, 24.

³⁰⁴ *MT*, 247.

James claims that pure experience bears a feature of “some ineffable union.”³⁰⁵ Pure experience is difficult to differentiate between thoughts and things. Also, pure experience is either object or subject only potentially.³⁰⁶ This undifferentiated feature of pure experience contours the characteristic of empathetic imagination. Empathetic imagination operates as an undifferentiated form of subject and object as well as thought and thing. In this sense, empathetic imagination bears ambiguity, thus, rich potentiality.

Further, James mentions ambiguity of relations as parts of pure experience. He expresses this as “fringe,” “halo of relations” and “the psychic overtone of feeling.”³⁰⁷ According to him, relation is felt in the fringe.³⁰⁸ This connotes that empathetic imagination works on “halo of relations” and “fringe” in which meaning arises.

According to James, “feelings are the germ and starting point of cognition.”³⁰⁹ From this perspective, empathetic imagination cultivates tacit dimension which bears power and potential for cognition.³¹⁰ James underscores the subliminal parts of the mind as the origin of the ordinary consciousness. Thus, empathetic imagination operates as an implicit curriculum in the educational process. Empathetic imagination and constructive imagination constitute each other through dialogical movement.

³⁰⁵ *ERE*, 121.

³⁰⁶ *ERE*, 24.

³⁰⁷ *PB*, 151.

³⁰⁸ *PP*, 259.

³⁰⁹ *PP*, 521.

³¹⁰ *VRE*, 192.

In a similar vein, James refers to “perception” in which the mind enjoys direct “acquaintance” with a present object.³¹¹ This is an immediate and intuitive knowing. In this sense, empathetic imagination facilitates acquaintance and permeation between subject and object. According to James, perception connotes “the consciousness of particular material things present to sense.” This implication opens up the possibility that empathetic imagination operates on a physical level as well as a psychological level.

Further, James refers to an aesthetic way of feeling as “the various pleasures we receive from an object.”³¹² As we investigate above, with Santayana, James understands beauty as “pleasure objectified.”³¹³ This connotes that empathetic imagination involves aesthetic feeling. Empathetic imagination is exerted as the human capacity to feel beauty. Further, according to him, higher aesthetic feelings enter into human play.³¹⁴ Thus, human play is a path to enhance empathetic imagination and cultivate the higher aesthetic feeling.

James refers to “an immediate consciousness of consciousness itself.”³¹⁵ This formulation implies that empathetic imagination functions as super-dimensional role which operates on empathetic imagination itself. This is a way in which human spirit moves and empathetic imagination works. James compares consciousness to breath. Likewise, empathetic imagination moves upward and downward as well as inward and outward freely.

³¹¹ *ERE*, 54.

³¹² *ERE*, 143.

³¹³ *ERE*, 143.

³¹⁴ *PP2*, 428.

³¹⁵ *ERE*, 8.

In addition, James mentions “the feeling of continuity with the Infinite Power.” According to him, the highest happiness is linked to the religious sentiment like mountain air.³¹⁶ Thus, empathetic imagination has an affinity with religious experience. For both of them, affectional elements are crucial. From this perspective, empathetic imagination works on the spiritual affections including the feeling of highest happiness, bliss, and *lila*.

(3) Visionary Imagination

Volition is a crucial element for visionary imagination. James' notion of volition provides deep insights to visionary imagination. According to James, volition is a relation between “our Self and our own states of mind,” or between “the mind and its ideas.”³¹⁷ From this perspective, visionary imagination involves the Self or ideals as its aim. The operating locus of volitional imagination is between one's mind and its ideal or the Self.

For James, attention is woven with volition: “effort of attention is the essential phenomenon of will.”³¹⁸ This implies that attention is a crucial way to activate and actualize visionary imagination. Attention bears a power like embryo to elicit diverse visions. Further, attention itself is a process which steps toward the realization of will.

³¹⁶ *VRE*, 43.

³¹⁷ *PP2*, 559.

³¹⁸ *PP2*, 562.

On the other hand, James claims that “education is ceaseless compromises between the conservative and the progressive.”³¹⁹ This connotes that visionary imagination functions on the tension between the tendency of unchangeability and changeability. In this way, visionary imagination facilitates the movement toward transformation.

It seems that this battle zone between the conservative and the progressive can be understood as a “fringe” in which conventional and renovative elements are mingled together. In this fringe, meaning occurs and exerts itself as a facilitator toward transformation. Visionary imagination operates on this fringe in which meaning emerges. The fringe is the locus in which constructive imagination and visionary imagination merge.

Also, James cites Bradley’s understanding of activity: “there is no original experience of anything like activity.”³²⁰ With Ward, James understands activity as follows: “we are only as we are active.”³²¹ James’ emphasis of activity provides a significant insight for visionary imagination. Activity is a powerful way to realize visions and to open up a new vision. Through activity, visionary imagination is fertilized and renovated. Activity is a locus in which physical and psychological dimensions converge. From this perspective, visionary imagination involves both physical and the psychical level.

James’ radical empiricism underscores the openness to the future experience. This connotes that visionary imagination seeks a truth ceaselessly embracing the future experiences. Visionary imagination bears a flexibility to be

³¹⁹ *PP2*, 109.

³²⁰ *ERE*, 162.

³²¹ *ERE*, 162.

modified according to future experiences. For James, truth implies the relation between predicates and subjects: “the relation of less fixed parts of experience to other relatively more fixed parts.”³²² Visionary imagination welcomes concrete experiences and diverse predicates and exerts itself on the relationship between the subject and the predicates.

2) James’ Epistemology and Religious Education

In the former part, I focused on exploring the relation between James’ epistemology and imagination. In this section, I will investigate the relationship between James’ epistemology and religious education more broadly and pick up some wisdom in an inductive way.

In James’ epistemology, pure experience demonstrates a characteristic of “some ineffable union.”³²³ From this viewpoint, a religious educational process contains a lot of elements which are ineffable in its pure experience. These ineffable factors are described as the hidden curriculum in teaching – learning process.

James is concerned with beauty as an aesthetic way of feeling which touches a total richness. In this sense, an education pursuing beauty is a path to embrace fullness in the teaching – learning process. Further, James refers to the relationship between human play and aesthetic feeling. Religious educator can

³²² *MT*, 70.

³²³ *ERE*, 121.

include playful elements to lead the learners to higher aesthetic feelings which enrich the religious educational experiences.

In addition, James mentions two kinds of knowledge: “perception” and “knowledge about.” The contemporary educational context tends to emphasize “knowledge about” over “perception.” This educational tendency is criticized as “banking” mode of education in Paulo Freire’s terms. James argues that these two modes of knowing are complementary. In this sense, religious educators need to be concerned with immediate or intuitive elements as well as conceptual or representative elements in the teaching – learning process.

James’ radical empiricism underscores the direct experience in its construction. This provides an insight that religious educators should be concerned with the learners’ full spectrum of experiences in the religious educational process. Their experiences are the meaningful constituent elements in the formation of their inner world.

James stresses the relations that correlate experiences. This implies that religious educators should consider the relations of learners’ former and later learning experiences and help them to connect these two in a best form. According to James, the sense of relation is intuitive and perceptual rather than conceptual. Religious educators need to pay attention to the intuitive and perceptual elements as well as conceptual elements in the teaching – learning process.

Also, James refers to “an immediate touch of the one by the other,” “an apprehension,” “a leaping of the chasm as by lightening.” This phenomenon can

be understood as a knowing or learning moment in the teaching – learning process. James mentions the “substantive parts” and the “transitive parts” in the stream of thought.³²⁴ From this perspective, it seems that there is the rhythm of the substantive and the transitive in the learner’s stream of thought. If the religious educator can sense this rhythm in the learner’s consciousness, it will be helpful to provide an appropriate stimulus according to the wave of the learner’s consciousness.

James refers to “the sense of fusion” in his notion of pure experience. According to him, this fusion is “a subtle relation.”³²⁵ He uses this notion in the relationship between thoughts and things. Further, I believe that this notion can be applied to the relationship between the educator and the learner. In a genuine teaching – learning process, the horizons of the two are mingled together and are unfolded with each other in a subtle relation.

James emphasizes the close relationship between the mental and the physical condition: “mental modification is accompanied by a physical change.”³²⁶ This connotes that physical conditions are influential elements in the teaching – learning process. Thus, religious educators need to be concerned with the learner’s physical condition as well as their own.

Further, religious educators can employ physical movement to improve the learners’ attention in teaching – learning process. James recommends some motions which are used in yoga. For example, deep breathing is a way to relax

³²⁴ *PB*, 146.

³²⁵ *PP*, 649.

³²⁶ *PP*, 5.

one's body. According to Eugene Taylor, yoga implies yoking the mind and body. This contributes to "the concentration of mind" in internal silence: drawing the attention inward toward one's self.³²⁷

As I investigated in imagination part, James' understanding of attention bears rich potential for religious education. Attention is a decisive locus in which constructive, empathetic, and visionary imaginations are merged together. Attention makes it possible to experience a unifying moment including intense aesthetic feeling or religious feeling. James provides a concrete insight to elicit learners' attention. He advises that some degree of novelties, "the old with a slightly new turn," is effective to provoke learners' attention: "the old is insipid" and "the absolutely new makes no appeal."³²⁸

In addition, James compares consciousness to breathing. I believe that this provides significant insights for religious education. As breathing consists of inhalation and exhalation, consciousness contains a movement of in and out: centripetal and centrifugal movement. I argue that this movement is a way that consciousness grows: through the dialectics of in and out. According to the standpoint, in and out can be reversed all the time: *out* becomes *in* and *in* turns into *out*. The in – out dialectics can be understood more broadly as *praxis*: the dialectics of reflection and action. This centripetal and centrifugal movement can be applied to spiritual dimension: for James, prayer implies "a return from the solitude of individuation into the consciousness of unity with all."³²⁹

³²⁷ CM, 63.

³²⁸ TT, 70.

³²⁹ VRE, 361.

James is concerned with healthy – mindedness, happiness, and blessed life.

He claims that the highest happiness is connected to the religious experience.

From this perspective, religious educators can help learners to cultivate a way of being towards a happy and healthy life through spiritual experience.

In this chapter, I explored William James' epistemology for an alternative way of knowing, being, and doing in the contemporary postmodern globalizing context. I elicited some insights from his epistemology for three aspects of imagination: constructive, empathetic, and visionary. Further, I sought to discover wisdom from his epistemology for religious education in a broader spectrum.

The contemporary postmodern globalizing context requires us to seek a holistic form of epistemology to embrace feeling as well as reason. It also asks us to lift up some neglected elements in human psychic and socio – cultural context. For example, the contemporary ecological crisis calls our attention to nature as well as culture. I believe that William James' epistemology bears a rich potential as an alternative for the current postmodern globalizing context: his epistemology highlights relationality weaving subject and object, experience embracing feeling and reason, and action bridging knowing and being.

Finally, I would like to add a female scholar's voice a little regarding caring and imagination. While attention is a locus in which three aspects of imagination – constructive, empathetic, visionary – merges for James, caring is another place in which three dimensions of imagination confluence for Hess. Carol Lakey Hess claims that women's authentic caring should embrace three dimensions:

empathetic, conversational, and prophetic caring.³³⁰ Empathetic caring manifests empathetic imagination which deeply attunes to others' feeling. Conversational caring bears a mode of constructive imagination which leads a person to a profound self understanding. Hess claims that participants constitute truth in an authentic dialogue.³³¹ Prophetic caring implies that caring should go beyond the empathetic realm and embrace prophetic dimension which leads to a transformation. In this sense, caring is a converging locus of constructive, empathetic, and visionary imagination.

Mourning and anger is other affectional loci in which imaginations merge. Hess highlights the value of mourning: weeping inspires us to act.³³² This demonstrates a converging mode of empathetic and visionary imagination. Anger is another emotion which Hess illumines from the feminist perspective. Hess accentuates the positive aspect of anger specifically for women: anger informs them that something needs to be transformed.³³³ With Harriet Goldhor Lerner, Hess claims that women's sin can be negation of anger rather than anger itself.³³⁴ Citing Beverly Harrison, Hess argues that anger implies a mode of connecting as a vital form of caring.³³⁵ In this sense, the balance is essential between caring for the self and caring for others through embracing mourning and anger in healthy ways.³³⁶ Hess' analyses of affections concretize James' notion of relationality from a feminist perspective.

³³⁰ Carol Lakey Hess, *Caretakers of Our Common House* (Nashville: Abingdon Press, 1997), 96.

³³¹ Hess, 187.

³³² Hess, 48.

³³³ Hess, 48.

³³⁴ Hess, 113.

³³⁵ Hess, 114.

³³⁶ Hess, 90.

According to Hess, boys are raised to be independent, confident, and leading, while girls are nurtured to be connected, passive, and caring. As the result, women pursue harmony at the cost of repressing their voices and authentic relationality.³³⁷ Hess points out women's tendency to be "underground women": they seek to be hidden not to threaten their relationships. Hess argues that voice implies feeling of presence and power.³³⁸ With Simone de Beauvoir, Hess depicts the past as herstory instead of history from the feminist perspective.³³⁹ Hess empowers women to live with conflict and to create herstory/history rather than merely being a receiver. By this, Hess challenges women to cultivate and broaden the *fringes* – in James' term – more actively.

³³⁷ Hess, 127.

³³⁸ Hess, 69.

³³⁹ Hess, 85.

Chapter IV. THE RELIGIOUS EDUCATIONAL APPROACH

1. James Fowler

(1) Epistemology

Faith is the crucial concept in Fowler's epistemology. For Fowler, faith implies passionality as well as rationality. Faith weaves knowing, valuing, and committing.³⁴⁰ Following Piaget, Fowler understands faith as a form of comprehensive knowing.³⁴¹ In a deeper sense, faith connotes the way of being and seeing as well as knowing.³⁴² Faith is an active modus of being, devoting, and shaping our experiences. Faith implies to enter the force realm of life.³⁴³ The etymological meaning of faith – *pistuo* in the Greek and *credo* in the Latin – connotes that faith alludes a verb: "I commit myself, I rest my heart upon."³⁴⁴ This commitment constitutes our unique identities.³⁴⁵

In Fowler's epistemological frame, the rich potential of faith embraces the comprehensive mode of knowing, such as imagination or narrative. Fowler claims that faith contains a power to form images which operate on the dynamics in our lives.³⁴⁶ Fowler argues that faith is imagination which constitutes a *felt image of an ultimate environment*.³⁴⁷ For Fowler, imagination is a powerful instrument for children's awareness: corporeal images connote the child's ways

³⁴⁰ S, 272.

³⁴¹ S, 102.

³⁴² S, 98.

³⁴³ SF, 4.

³⁴⁴ S, 16.

³⁴⁵ S, 18.

³⁴⁶ S, 31.

³⁴⁷ S, 34.

of knowing.³⁴⁸ The capability of faith to constitute image is differentiated to shape narrative. With Lindbeck and Hauerwas, Fowler underscores the capacity of faith as narrative to form the identity.³⁴⁹ Faith as imagination or narrative is deep response to the transcendent which is perceived through accumulative forms.³⁵⁰

Fowler claims that faith contains deep formational structure and transitional moments, intrinsic processes of refocusing and intensification.³⁵¹ Fowler's notion of faith bears Hegel's dialectical movement. For Fowler, the dialectic implies the reciprocity between the gradual development and the conversional operations of faith.³⁵² Fowler defines conversion as a crucial recentralizing of the unconscious and conscious images of power and value.³⁵³ Fowler pursues to grasp the dynamics of a comprehensive logic of conviction.³⁵⁴ His endeavor to delineate the deepening process of faith is corporealized by his notion of stages in faith development. Fowler's stages denote the paradigm of valuing and knowing which underlie the consciousness.³⁵⁵ For Fowler, development implies the dialectics between balance and unbalance toward a new equilibrium.³⁵⁶ Fowler claims that preceding stage is still active in the novel emerging stage.³⁵⁷ The developmental shift as a transition of stage connotes sickness for new health.³⁵⁸

³⁴⁸ S, 129.

³⁴⁹ FC, 188.

³⁵⁰ S, 9.

³⁵¹ FC, 187, WC, 92.

³⁵² WC, xiii.

³⁵³ FC, 85.

³⁵⁴ S, 105.

³⁵⁵ FC, 56.

³⁵⁶ FP, 101.

³⁵⁷ FC, 60.

³⁵⁸ B, 16.

Fowler's pursuit to portray the vitality of faith is embodied in his faith development theory. His faith stages are consisted of pre – stage and seven stages. Pre – stage is named Undifferentiated faith in which the embryos of trust, hope, and love are melted together. Stage 1 is Intuitive – Projective faith in which imaginative capacity is intensified as a unifying power of the experiences.³⁵⁹ In Stage 2, Mythic – Literal Faith, the narrative is a crucial vehicle to weave experiences.³⁶⁰ The clashes between authoritative stories are an impetus toward Stage 3.³⁶¹ In Stage 3, Synthetic – Conventional Faith, a person's experiences are expanded beyond the sphere of family. The person in this stage seeks to attune to the anticipations of significant others and the values of community to which s/he belongs.³⁶² Stage 4, Individuative – Reflective Faith emerges through critical speculation on previous value systems and identity.³⁶³ Stage 4 is *demythologizing* stage which grasps symbols through conceptual awareness.³⁶⁴ The Stage 4's duality of either/or is resolved in Stage 5, Conjunctive Faith. Stage 5 is an integrative stage in which a *second naïveté* (Ricoeur) occurs and the paradox or complexity of life truth is embraced.³⁶⁵ This phenomenon has an affinity with the attribute of light as a particle and wave of energy.³⁶⁶ In Stage 6, Universalizing Stage, this paradox is transcended through the fulfillment of the universalizing perception, such as justice and love. In the Universalizing Stage,

³⁵⁹ S,134.

³⁶⁰ S,149.

³⁶¹ S,150.

³⁶² S,172.

³⁶³ S,182, FC, 62.

³⁶⁴ S,182.

³⁶⁵ S,197.

³⁶⁶ S,184.

the felt sensibility of an *ultimate environment* includes all beings. Fowler's faith development stages demonstrate a spiral mode of transformation through sequential dynamics.³⁶⁷

(2) Unifying Moment

Fowler's notion of faith bears an imaginative capability to form an image of an *ultimate environment*.³⁶⁸ For Fowler, the *ultimate environment* implies an *environment of environments* in which the meaning of life arises.³⁶⁹ Faith, as an image of an *ultimate environment*, embraces feeling as well as cognitive knowing.³⁷⁰ According to Fowler, image connotes an interior picture which combines the conscious and unconscious awareness.³⁷¹ In this imaginal sense, faith is understood as a power to shape unity.³⁷²

The capacity of faith to constitute oneness facilitates an identity formation. For Fowler, identity implies a sensibility of coherent unity.³⁷³ Fowler pursues an authentic identity in a relationship with God, the lover: a unity with God through continual *metanoia*. According to Fowler, Jesus embodied the fullness of the divine love in finite form through an event of singularity.³⁷⁴ Unity as an identity is exerted in a finite form even though unity itself is sometimes used for a depiction

³⁶⁷ S, 287.

³⁶⁸ S, 34.

³⁶⁹ S, 28.

³⁷⁰ S, 26.

³⁷¹ WC, 183.

³⁷² S, 28.

³⁷³ WC, 79.

³⁷⁴ WC, 75.

of infinite realm. From the perspective of identity, faith synthesizes various meanings into a feasible unity.³⁷⁵

In Fowler's faith development theory, unifying moments are located in the transition of each development stage as well as within each stage. The transitional moments are turning points toward new equilibriums in which deconstruction and reconstruction occur. In these shifting processes, unifying moments emerge as deeper forms of faith consciousness. Specific modes of unifying moments are also demonstrated in every stage. In the pre – stage, unifying moment is recognized as undifferentiated blend of trust, hope, and love. Stage 1, Intuitive – Projective faith connotes unifying moments by the dawning of imagination as perceiving power of the world – experiences. In Stage 2, Mythic-Literal faith, narrative is a crucial route of unifying experiences. In Stage 3, Synthetic – Conventional faith, unifying moments occur as a way of conforming to the community. This communal oriented unity is turned to the more individual oriented unifying awareness through critical reflection in Stage 4, Individuative – Reflective faith. These two communal – individual dimensions are integrated as a unifying form of *second naïveté* (Ricoeur) in Stage 5, Conjunctive faith. In Stage 5, paradoxical synthesizing juncture occurs between self and outlook as well as between the conscious and the unconscious. In Stage 6, the Universalizing Stage, the contradictional elements of Stage 5 are overcome by realization of love and justice as an actional integrating form. In the Universalizing stage,

³⁷⁵ S, 19.

unifying moments are empowered through oneness with God, as the visionary power for unifying future of all beings.³⁷⁶

(3) Imagination

1) Constructive Imagination

Unifying moments in Fowler's faith consciousness bear constructive imagination which constitutes meaning from the anomaly of experiences. In Fowler's frame of faith development theory, the notion of faith bears rich potential of imagination. For example, in Stage 1, Intuitive – Projective faith, imagination is a crucial emerging capacity to synthesize experiences.³⁷⁷ For Fowler, imagination implies a grasping power of experiences into an image. This integrative quality demonstrates the feature of constructive imagination which orchestrates experiences in a meaningful way.

A reasoning process operates in the meaning productive dynamics of constructive imagination. For Fowler, imagination is a potent vitality beneath all knowing events.³⁷⁸ Fowler underscores the correlation between reason and imagination in the constitution of meaning.³⁷⁹ Fowler distinguishes imagination from fantasy. From the perspective of faith, imagination composes comprehensive images of the *ultimate environment*.³⁸⁰ Fowler's accentuation on

³⁷⁶ S, 210.

³⁷⁷ S, 134.

³⁷⁸ FD, 30.

³⁷⁹ S, 99.

³⁸⁰ S, 30.

reasoning elements in imagination elucidates the essence of constructive imagination.

2) Empathetic Imagination

In the unifying moments of Fowler's faith development theory, empathetic imagination is melted in various forms. In Fowler's faith consciousness, imagination exerts itself in shaping a *felt image of ultimate environment*.³⁸¹ As the term, *felt image* implies, affectional elements are permeated in an image. In this sense, empathetic imagination operates on the constitution of faith to form a *felt image of ultimate environment*.

The emergence of *interpersonal perspective taking* is another locus where empathetic imagination works. According to Fowler, the capacity of *interpersonal perspective taking* arises in Stage 2, Mythic – Literal Faith: "I see you seeing me; I see me as you see me; I see you seeing me seeing you."³⁸² These modes of interpersonal dynamics demonstrate that empathetic imagination penetrates and weaves different beings. This faculty of *interpersonal perspective taking* broadens to embrace other traditions in stage 5 and deepens to feel oneness with God in stage 6.

With William James, Fowler claims that feeling is a crucial factor in human existence and faith. Fowler rephrases Descartes' maxim to depict the core of James' epistemology: "I feel, therefore I am." Empathetic imagination flows

³⁸¹ S, 34.

³⁸² S, 150.

through Fowler's faith consciousness and faith development theory. Fowler proposes some ways to enhance empathetic imagination. For example, congregation can be a desirable context to intensify empathetic imagination. With Maria Harris, Fowler claims that the congregation should function as environment of caring and calling.³⁸³ The method of interview is a deeper way to heighten empathetic imagination. According to Fowler, an interview creates a fertile ecology in which deep sharing and peculiar intimacy are tasted.³⁸⁴

3) Visionary Imagination

In Fowler's perception of faith consciousness, empathetic imagination intertwines visionary imagination: the stream of feeling permeates into the realm of will as well as passion and stimulates motive and direction. For Fowler, intimacy touches not only empathetic imagination but also visionary imagination. Fowler underscores intimacy as the capacity to keep sense of identity in spite of close interrelationship with others and with commitment to one's visions and actions.³⁸⁵ A mature person keeps the sensibility of intimacy with self, others and ultimate being in the midst of actualizing her visionary imagination.

Fowler emphasizes *holding environment* (Donald Winnicott) for the maturity of self and faith. *Holding environment* is a secure space in which a person can experiment her visionary imagination through deconstruction and

³⁸³ WC, 178.

³⁸⁴ WC, 102.

³⁸⁵ S, 181.

reconstruction.³⁸⁶ *Holding environment* becomes fertile through love and narratives of visionary imagination.³⁸⁷ The *holding environment* is a prolific soil in which unifying moments emerge.

The unifying moments of Fowler's faith consciousness and development connote the embryo of visionary imagination. For example, the pre – stage, Undifferentiated faith bears the roots of trust, love, and hope as the potential to bloom.³⁸⁸ Fowler's faith development theory demonstrates a continuous elevating impetus in which visionary imagination operates as the empowering enzyme. In Stage 6, Universalizing stage, Fowler's notion of God implies visionary imagination: God as the visionary power, the promise of symphonizing future for all beings.³⁸⁹

The mode of development alludes visionary imagination in Fowler's faith development. For Fowler, development is facilitated from the pursuit of balance between subject and environment.³⁹⁰ The orientation toward equilibrium denotes the impulsive potency of visionary imagination. Fowler highlights the positive role of shame as a regulative principle for balance in the developmental modus. Fowler claims that shame can serve to keep a sensibility of balance in the emergence of new self.³⁹¹ In this perspective, shame bears a positive aspect as a sense of responsibility which is a motive for actualization of visionary imagination.

³⁸⁶ *FP*, 115.

³⁸⁷ *FC*, 52.

³⁸⁸ *S*, 121.

³⁸⁹ *S*, 210.

³⁹⁰ *S*, 100.

³⁹¹ *FC*, 111.

2. James Loder

(1) Epistemology

1) The Logic of Transformation

Loder introduces a transformative logic of a *knowing event* as five steps: *conflict, interlude for scanning, constructive act of imagination, release, and interpretation*. Conflict is an initiator of a knowing adventure by causing disequilibrium in one's consciousness. This conflict leads to the next step, *interlude for scanning*, which is a period of indwelling in the conflict and seeking possible solutions. In the midst of this interlude, a moment of leap emerges: the *constructive act of imagination*. This is the core of a knowing event in which meaningful unity occurs. After this insightful flash, a release of energy is followed. This step of relief implies the resolution of the conflict. However, the knowing event culminates in a final step: *interpretation or verification*. This fifth step validates one's perception through *congruence* and *correspondence*. *Congruence* is a retrospective validation through which one seeks correlation between the imaginative leap and the initial problem, while *correspondence* implies a consensus with others' perceptions and understanding.³⁹²

³⁹² TM, 31-35.

2) The Dimensions of the Knowing

Loder claims that there are four dimensions in the existential knowing phenomena of human beings: the world, the self, the void, and the holy.³⁹³ The live world is a fabric of embodied environment in which human beings are composed and reconstructed. The self implies the transcendence of the corporeal realm of human beings. The self is shaped by the influence of the live world. For Loder, the self is understood as spirit.³⁹⁴ These two dimensions are threatened by the third dimension, the void as the potentiality of nothingness. According to Loder, this void dimension is well expressed by Sartre: “nothingness haunts being.”³⁹⁵ The dimension of void can be overcome by the fourth dimension, the Holy. Loder expresses this dimension of the Holy as *the mysterium tremendum fascinans* in Rudolph Otto’s terms. This experience of the Holy leads a person to a new being, being itself. For Loder, these four dimensions interact mutually in a convictional knowing event.³⁹⁶

3) A Model of Relationality: A Strange Loop

Loder explains a mode of relationality using the symbol of a strange loop. The term, “a strange loop” is used by Douglas R. Hofstadter to express the specific correlation between brain and mind. This mind – body connection is also symbolized by the Möbius strip which demonstrates the interrelation between the

³⁹³ TM, 64.

³⁹⁴ TM, 78.

³⁹⁵ TM, 84.

³⁹⁶ TM, 65-68.

neurological and psychological dimension devised by Paul J. Möbius. Loder employs these terms, such as a strange loop and the Möbius strip, to depict the various forms of bipolar asymmetrical relationality in the knowing event and human existence.

For Panfield, the two poles mean *the brain* as the programmed behavior pattern and *I* as the creator of revised programming for meaning.³⁹⁷ “A strange loop in brain” implies a self involvement in selection and meaning.³⁹⁸ In this scheme, the two poles also mean subject and object as dialectics of conception and reflection.³⁹⁹ Loder claims that the self bears unity between the existential and the eternal.⁴⁰⁰ For Niels Bohr, the two polarities imply waves and particles that are mutually contradictory – complementary.⁴⁰¹ The particle mode involves time – space locus while the wave mode engages *momentum – energy vector*.⁴⁰² For Kierkegaard, these two poles are thought and being as “qualitative dialectic.”⁴⁰³ Loder claims that the Chalcedon creed well describes the mode of asymmetrical differentiated unity in which Jesus is understood as two natures without confusion, change, division, and separation.⁴⁰⁴ According to Loder, these two natures connote the logic of complementarity.⁴⁰⁵ Loder also points out an asymmetrical relationality between the human spirit and the Divine through

³⁹⁷ K, 44.

³⁹⁸ K, 44.

³⁹⁹ RP, 31.

⁴⁰⁰ K, 139.

⁴⁰¹ K, 46.

⁴⁰² K, 79.

⁴⁰³ K, 14.

⁴⁰⁴ K, 83.

⁴⁰⁵ K, 85.

Paul's understanding of the Spirit in 1 Corinthians 2:10-11.⁴⁰⁶ Loder argues that these two poles also imply dust and breath as a bipolar unity in human existence.⁴⁰⁷ For Loder, the strange loop model connotes *bipolar relational unity* which bears both coherence and openness.⁴⁰⁸

(2) Unifying Moment

In Loder's transformative logic, the unifying moment is demonstrated in the constructive act of imagination. For Loder, this constructive imaginative exertion emerges in *the intensification process: infinite inwardness of subject* in Kierkegaard's terms. Loder depicts this constitutive work of imagination as a "leap." It seems that Loder's formulation of transformational logic is a concrete explanation of an unfolding knowing process, such as the dialectic movement of *Aufhebung* in Hegel's term, and the equilibrium processes of *assimilation and accommodation* in Piaget's terms. The unifying moment of the imaginative leap is crucial in the transformative process of the knowing event.

Loder's symbol of the strange loop implies the mode of relational unity in the knowing experience. The strange loop model connotes various forms of the bipolar relational unity: between subject and object, time and eternity, wave and particle, the human spirit and the divine, and science and theology. Loder's unifying symbol of the strange loop encompasses diverse disciplines, such as science, psychology, philosophy, and theology. From the scientific perspective,

⁴⁰⁶ K, 47.

⁴⁰⁷ K, 48.

⁴⁰⁸ K, 56.

the strange loop implies the bipolar relational unity of particle and wave in quantum mechanics. In the view of psychology, the Möbius strip connotes the correlated unity of body and mind or brain and the self. Philosophically, the strange loop model insinuates the asymmetrical unity between thought and being. From the aspect of theology, the strange loop illustrates the differentiated relational unity of the human spirit and the Divine. Loder describes this conjunctive form of unity as *Spirit to spirit*.

(3) Imagination

1) Constructive Imagination

In Loder's frame of transforming logic, the step of the imaginative leap properly describes the operation of constructive imagination. By the imaginative leap, Loder underscores the power of image which grasps the whole.⁴⁰⁹ In this moment of insight, imagination is exerted as the integrating and liberating dynamics.⁴¹⁰ According to Loder, freedom is produced by authentic insight.⁴¹¹ For Loder, this experience of Archimedian "Eureka" bears a new meaning.⁴¹²

Loder's relational model of the strange loop symbolizes the moment of imaginative leap. In this juncture of imaginative integration, bipolar relational unity occurs between subject and object, between the conscious and the unconscious, between the inner and outer, and between human existence and the eternal.

⁴⁰⁹ K, 249.

⁴¹⁰ K, 263.

⁴¹¹ K, 248.

⁴¹² K, 249.

Loder claims that imagination embodies the strange loop.⁴¹³ This strange loop bears openness as well as coherence as a bipolar relational unity. This openness leads the human mind to the unfathomable realm of imagination. For Loder, imagination is a path toward the infinite.⁴¹⁴

Constructive imagination involves shaping consciousness through its ceaseless cooperative operation with the infinite realm. Loder claims that consciousness is formed by the imagination.⁴¹⁵ With Fichte and Kierkegaard, Loder regards imagination as the source of categories.⁴¹⁶ For Loder, imagination is the means for the *eros* of contemplation.⁴¹⁷ Imagination reflects the unconscious realm by unfolding the correlation between energy and image.⁴¹⁸

Constructive imagination deepens reality consciousness by involving the unconscious dimension.⁴¹⁹ Constructive Imagination bears the potential to intensify the self.⁴²⁰ Imagination provides the means to discover one's true self through inward movement.⁴²¹ With Kierkegaard and Freud, Loder distinguishes imagination from fantasy: imagination inhibits itself from falling into unlimited fantasy by the capacity of consciousness to monitor itself.⁴²² Imagination bears a

⁴¹³ K, 256.

⁴¹⁴ R, 152.

⁴¹⁵ R, 167.

⁴¹⁶ K, 241.

⁴¹⁷ R, 153.

⁴¹⁸ R, 168.

⁴¹⁹ R, 195.

⁴²⁰ K, 239.

⁴²¹ R, 154.

⁴²² R, 158.

self – restorative faculty and fosters ego equilibrium.⁴²³ With Diem, Loder claims that imagination is a vehicle for balance.⁴²⁴

2) Empathetic Imagination

Empathetic imagination operates on the moment of imaginative leap in Loder's transformative logic. With Kierkegaard, Loder claims that feeling can be translated into concept and image.⁴²⁵ Loder emphasizes the integrative and emancipatory activity of imagination in the synthesizing moment. In this unifying instant, empathetic imagination is exerted among self, the problematic situation, and the solution like the movement of *perichoresis*. In this empathetic process, the feeling of freedom arises. According to Loder, imagination holds freedom.⁴²⁶

The moment of genuine awareness bears a rapport between human spirit and divine Spirit: *spirit to Spirit*. Loder's model of the strange loop connotes this affinitive mode through which empathetic imagination operates. Loder claims that intimacy implies a unity.⁴²⁷ For Loder, the intimacy of the self is linked to its source.⁴²⁸ Loder claims that intimacy is the heart of one's identity.⁴²⁹ Sometimes genuine identity comes up through the intimacy of prayer.⁴³⁰ Loder argues that spirituality implies an intimacy.⁴³¹ With Iranaeus, Loder claims that the

⁴²³ James Loder, *Religious Pathology and Christian Faith* (Philadelphia: The Westminster Press, 1966), 158, 175.

⁴²⁴ *R*, 153.

⁴²⁵ *RP*, 34-35.

⁴²⁶ *RP*, 61.

⁴²⁷ *LS*, 64.

⁴²⁸ *TM*, 123.

⁴²⁹ *LS*, 60.

⁴³⁰ *LS*, 60.

⁴³¹ *LS*, 263.

intensifying of intimacy is a path to liberate the vitality of love.⁴³² Love implies a positive kinship and the world broadens when a person falls in love.⁴³³ According to Loder, love redelineates life.⁴³⁴ Loder claims that *koinonia* comes from grace in which synchronicity is involved.⁴³⁵ With love, imagination becomes blessedness.⁴³⁶ Empathetic imagination is exerted in the strange loop model through the forms of intimacy, love, and spirituality.

3) Visionary Imagination

The intensity of empathetic imagination facilitates visionary imagination. Loder claims that the Spirit engenders vision. Loder's transformative logic demonstrates the trace of visionary imagination. For Loder, imagination contains the power to transform paradigms.⁴³⁷ At the moment of imaginative leap, visionary imagination is embedded as the form of a seed. A new vision emerges through genuine insight. With Fichte, Loder claims that imagination bears the potentiality for reflection.⁴³⁸

The visionary moment of transformation is illustrated by the strange loop. As a bipolar relational unity between the finite and the infinite, Loder's strange loop model broadens the epistemological and existential horizons toward something greater. The strange loop model connotes a novel vision as a transforming

⁴³² LS, 271.

⁴³³ TM, 76, 69.

⁴³⁴ LS, 278.

⁴³⁵ TM, 112.

⁴³⁶ R, 153.

⁴³⁷ TM, 72.

⁴³⁸ K, 239.

impetus.⁴³⁹ With Anthony Wallace, Loder claims that a new paradigm emerges by a prophetic glimpse.⁴⁴⁰ In this way, visionary imagination is permeated in Loder's strange loop model.

3. Carl Gustav Jung

(1) Epistemology

1) The Dynamics of the Conscious and the Unconscious

Jung claims that the human psyche is the most wondrous thing in the world.⁴⁴¹ Jung delineates the landscape of the psyche as the conscious and the unconscious which is composed of two layers – the personal unconscious and the collective unconscious. The relationship between the conscious and the unconscious demonstrates various dynamics, such as selection, elimination, intuition, and neurosis. Jung claims that the conscious performs selective activities through which exclusion occurs. In this selective process, all irrelevant ingredients are immersed into the unconscious.⁴⁴² Intuition is a complex unconscious process and reflects the unselected contents in the realm of the unconscious.⁴⁴³ Jung defines intuition as “perception via the unconscious.”⁴⁴⁴ Similar to Spinoza, Jung considers the intuitive cognition *scientia intuitiva* as the

⁴³⁹ LS, 58.

⁴⁴⁰ LS, 56.

⁴⁴¹ SD, 169.

⁴⁴² PT, 532.

⁴⁴³ PT, 461.

⁴⁴⁴ A, 282.

highest cognitive form which brings conviction.⁴⁴⁵ Jung elaborates that the unconscious demonstrates a fluid mode of affairs.⁴⁴⁶ According to Jung, the unconscious is similar to “a fringe of consciousness” in William James’ terms.⁴⁴⁷ Consciousness emerges from the unconscious, the fertile mother of the conscious.⁴⁴⁸ Jung argues that an intrusion of the unconscious into the conscious can be a threat if the conscious mind is not ready to integrate the unconscious substances.⁴⁴⁹ Repression of these unconscious elements prevents healthy integration into the conscious, producing the symptoms of neurosis. Neurosis is a defense and a price of fleeing from one’s inner voice or vocation.⁴⁵⁰ Jung proposes the method of active imagination as a means to convey the unconscious ingredients into one’s consciousness.⁴⁵¹

Jung claims that the unconscious demonstrates compensatory operations to the conscious.⁴⁵² The unconscious regulates the conscious through its balancing function.⁴⁵³ The unconscious is oriented toward psychic equilibrium.⁴⁵⁴ This compensating activity of the unconscious allows one to create the symbol of self as a whole.⁴⁵⁵

⁴⁴⁵ *PT*, 568.

⁴⁴⁶ *SD*, 185.

⁴⁴⁷ *SD*, 185.

⁴⁴⁸ *DP*, 115.

⁴⁴⁹ *ST*, 397.

⁴⁵⁰ *DP*, 183.

⁴⁵¹ *SD*, 317.

⁴⁵² *A*, 226.

⁴⁵³ *PT*, 533.

⁴⁵⁴ *PT*, 426.

⁴⁵⁵ *A*, 172.

2) Dream

Jung interprets the aim of dreams as compensation while Freud understands them as wish fulfillment. For Jung, dreams involve self – regulative psychic systems for balancing.⁴⁵⁶ Jung argues that dreams contain significant feeling value and an educational implication for healing.⁴⁵⁷ The traumatic elements in the psyche slowly lose their power by repetition.⁴⁵⁸ With Freud and Rank, Jung claims that dream thinking bears an antique nature and that myth is a collective dream.⁴⁵⁹ For Jung, religious compensation takes an integral role in dreams.⁴⁶⁰ The dream is a residue of uncontrolled psychic exertion and emerges from a mysterious portion of the psyche.⁴⁶¹ The dream – narrative contains manifold meanings.⁴⁶² The images in the dream constitute the weaving of one's mind and whole being.⁴⁶³

3) Psychic Energy

Jung's notion of psychic energy bears rich epistemological potential by virtue of its vital characteristic to be molded into any form. According to Jung, psychic energy corresponds to mass in physic.⁴⁶⁴ Both of them contain flexibility to be crystallized into other shapes. This plasticity of psychic energy pertains to its

⁴⁵⁶ *SD*, 288.

⁴⁵⁷ *SD*, 104, 107.

⁴⁵⁸ *SD*, 261.

⁴⁵⁹ *ST*, 24.

⁴⁶⁰ *SD*, 250.

⁴⁶¹ *SD*, 282, *ST*, 7.

⁴⁶² *SD*, 284.

⁴⁶³ *SD*, 266.

⁴⁶⁴ *SD*, 20.

relational features. With Hartmann, Jung claims that energy means relation.⁴⁶⁵

This relational characteristic of psychic energy enables it to create various forms through its infinite combinations with one another.⁴⁶⁶

The term *psychic energy* is analogous to other terms such as instinct, drive, and intensity. For example, Freud uses the term *libido* for psychic energy in conjunction with other expressions, such as *drive* and *instinct*. For Jung, *libido* refers to a life energy which is a broader concept than Freud's psychic energy, while *drive* is a unique form of energy.⁴⁶⁷ For Jung, libido combines both instinctual striving and innovative motives.⁴⁶⁸ Jung identifies libido with the energetic flow in psychics.⁴⁶⁹ For Jung, libido as energy implies intensity.⁴⁷⁰ This libido moves freely forward and backward as well as outward and inward.⁴⁷¹ Sometimes libido fights against libido in a paradoxical battlefield of the unconscious. Libido can be transformed into other forms in the depths of the unconscious.⁴⁷² Symbol takes a mediating role in this transformation of the libido.⁴⁷³

⁴⁶⁵ SD, 6.

⁴⁶⁶ SD, 7.

⁴⁶⁷ SD, 17.

⁴⁶⁸ ST, 431, 281.

⁴⁶⁹ ST, 281.

⁴⁷⁰ SD, 14.

⁴⁷¹ SD, 41.

⁴⁷² ST, 173.

⁴⁷³ SD, 48.

4) Symbol

Symbols are the marvelous arrangers of the libido.⁴⁷⁴ Jung claims that symbols are energies formed into new shapes.⁴⁷⁵ For Jung, symbols convey aesthetic qualities while unifying opposites.⁴⁷⁶ He argues that symbols arise from the archetypal realm of the collective unconscious.⁴⁷⁷ The unconscious unceasingly yields symbols as a reductive action *ad infinitum*.⁴⁷⁸ Jung introduces several symbols which contain archetypal and transformational implications. For example, fire expresses an intense transformational process.⁴⁷⁹ Mother is a symbol which embodies the whole unconscious as the manifestation of an *anima* archetype. Water is the symbol for mother or spirit which has become unconscious.⁴⁸⁰ Crossing over water connotes overcoming barriers. For Jung, animals exhibit the instinctual impetus of the unconscious, which is integrated into the Mandela. This unity of instinct is a prerequisite for individuation.⁴⁸¹ The fish is an ingredient of the unconscious which signifies a reconnection to the origin.⁴⁸² The fish also connotes the savior which bears healing power.⁴⁸³ The wind is a symbol of healing as the breath of the *pneuma*.⁴⁸⁴ The old man

⁴⁷⁴ M, 82.

⁴⁷⁵ PT, 311.

⁴⁷⁶ PT, 134.

⁴⁷⁷ M, 82.

⁴⁷⁸ SD, 49.

⁴⁷⁹ A, 382.

⁴⁸⁰ ST, 327, A, 18.

⁴⁸¹ A, 366.

⁴⁸² A, 139.

⁴⁸³ A, 18.

⁴⁸⁴ A, 17.

indicates the archetype of the spirit or meaning. For Jung, spirit implies the highest freedom, a flying over the depth.⁴⁸⁵

5) Collective Unconscious

Jung focuses on the uncanny elements in the deep realm of the psyche which is linked to the ancient mysteries and calls it the collective unconscious.⁴⁸⁶ Collective unconscious is the sphere of our psychic legacy in the phylogenetic substratum.⁴⁸⁷ Collective emotion is an aspect of the collective unconscious as a fullness of affection.⁴⁸⁸ Jung argues that our individual consciousness is an architectural structure built on the collective unconscious, which underlies the personal unconscious.⁴⁸⁹ For Jung, the term, "collective" implies universal rather than individual.⁴⁹⁰ Jung claims that a primordial image bearing a religious character contains the capacity to release the potential power of the unconscious.⁴⁹¹

6) Archetype

Jung claims that archetypes are derived from the content of the collective unconscious.⁴⁹² According to Jung, archetypes are formative theories of instincts and symbolical formulas which cooperate when conscious ideas are not

⁴⁸⁵ A, 19.

⁴⁸⁶ A, 12.

⁴⁸⁷ A, 372, 286.

⁴⁸⁸ SD, 292.

⁴⁸⁹ DP, 117.

⁴⁹⁰ SD, 3.

⁴⁹¹ PT, 271.

⁴⁹² A, 4.

present.⁴⁹³ Archetypes imply complexes of experience and primordial images as the unconscious representation of instincts.⁴⁹⁴ For Jung, archetypes are equivalent to Plato's εἶδος.⁴⁹⁵ Jung claims that archetypes bear numinous features which evoke fascination. The archetype is a storehouse of the unique energy, *numen*.⁴⁹⁶ Psychologically, the archetype is a spiritual aim toward which human beings strive.⁴⁹⁷

7) Synchronicity

Jung illuminates a causal relationship between the inner psychic realm and the outer physical world through his empirical treatments of neurotic issues. He names this meaningful coincidence as *synchronicity*.⁴⁹⁸ Jung observes the telepathic tones of unconscious complexes as parapsychic occurrences.⁴⁹⁹

8) Individuation

Jung proposes individuation as a transformative, synthetic process of differentiation toward “whole” and “in- dividual” as inseparable unity.⁵⁰⁰ Jung claims that individuation enhances one’s consciousness and development of

⁴⁹³ SD, 212, PT, 476.

⁴⁹⁴ A, 30, 58, 44.

⁴⁹⁵ A, 4.

⁴⁹⁶ ST, 232.

⁴⁹⁷ SD, 212.

⁴⁹⁸ SD, 426.

⁴⁹⁹ SD, 318.

⁵⁰⁰ PT, 561, A, 293, 40, 275.

self.⁵⁰¹ Jung describes the *mandala* as a symbol of wholeness for individuation.⁵⁰²

(2) Unifying Moment

In Jung's psychic paradigm, symbols integrate the sphere of the conscious and the unconscious. For Jung, symbols are linked to the deep underlying layer of the collective unconscious. Thus, symbols unify the conscious and the archaic dimension of the collective conscious as well as the personal unconscious. The unification of the contents of the collective unconscious is crucial in the individuation process. For Jung, individuality implies a unity as in – dividuality. The unifying moments in the individuation process brings healing through the heightening of consciousness. The higher union, a *coniunctio oppositorum*, fills the psychic ravines caused by the conflicts of instincts.⁵⁰³ These synthetic moments include the integration of shadows in the unconscious realm.⁵⁰⁴

According to Jung, symbols bear aesthetic qualities that unite opposites.⁵⁰⁵ Jung argues that mutual attraction operates between pairs of opposites although they are conceptually distinct.⁵⁰⁶ Jung claims that the conjunction of the opposites yields a release of energy.⁵⁰⁷ Active imagination is a useful tool that

⁵⁰¹ *PT*, 563, *A*, 145.

⁵⁰² *A*, 35.

⁵⁰³ *A*, 40.

⁵⁰⁴ *A*, 22.

⁵⁰⁵ *PT*, 134.

⁵⁰⁶ *A*, 268.

⁵⁰⁷ *ST*, 432.

helps transfer unconscious contents to the conscious by stimulating symbol formation. In the process of active imagination symbols of wholeness emerge.⁵⁰⁸ For example, the symbol of self or the divine child bears unifying characteristics.⁵⁰⁹

The Jungian notion of synchronicity demonstrates the unification of the subjective psychic realm and the objective physic field. This synchronistic occurrence can happen between two different psychic states.⁵¹⁰ Jung posits the superstructure which involves the vibration of telepathy. For Jung, this transcendental structure is linked to the archaic sphere of the collective unconscious.

(3) Imagination

1) Constructive Imagination

For Jung, the unconscious implies a receptacle, matrix and mother. In this sense, the Jungian unconscious connotes the undertone of *chora* in Plato's term. The unconscious implies unfathomable materials as a storehouse of enormous past experiences for the constructive imagination. Symbols and archetypes play a role in arranging the chaotic world of the unconscious into the cosmos sphere of the conscious. For Jung, archetypes are complicated modes of thought.⁵¹¹ Constructive imagination intensely operates on the merging sphere of the

⁵⁰⁸ A, 223.

⁵⁰⁹ SD, 199, A, 31.

⁵¹⁰ SD, 444. From the insights of Niels Bohr and W. Pauli, Jung claims that the correspondence of the psyche and the physic is demonstrated as the form of discontinuum (partical) and the continuum (wave) and partical-wave. (SD, 489)

⁵¹¹ A, 179.

unconscious and the conscious through the process of symbol formation in the Jungian psychic scheme.

In the Jungian psychic system, constructive imagination works on the conscious level as a form of word and on the unconscious dimension as a mode of fantasy or dream narrative. Jung does not overlook the significance of language in the shaping of personality or soul. He claims that naming implies power giving and the word bears primordial magical potentiality.⁵¹² While word formulation depicts how constructive imagination works on the conscious level, the constitution of dream narratives imply that constructive imagination is also exerted in the tacit dimension of the unconscious. Jung claims that creative imagination operates on the subconscious level.⁵¹³ Constructive imagination permeates the unconscious through dreams and fantasies.⁵¹⁴

Jungian's perception of thinking and feeling weaves constructive imagination and empathetic imagination. Jung claims that thinking is regulated by feeling and thinking relies on feeling.⁵¹⁵ Jung cites Nietzsche's phrase regarding the relationship of thoughts and feelings: "Thoughts are shadows of our feelings, always darker, emptier, and simpler than these."⁵¹⁶ From this perspective, empathetic imagination nourishes constructive imagination through its unfathomable richness. On the other hand, Jung's understanding of thinking and will illuminates the relationship between constructive imagination and visionary

⁵¹² *ST*, 187, *PT*, 59.

⁵¹³ *ST*, 447.

⁵¹⁴ *PT*, 536.

⁵¹⁵ *PT*, 612.

⁵¹⁶ *ST*, 11.

imagination. With Kuelpe, Jung claims that thinking is an inner activity of will.⁵¹⁷

The will provides a direction to thoughts and visionary imagination guides constructive imagination through visions.

2) Empathetic Imagination

Jung claims that the intellect is merely one of many psychic functions and that another function, the feeling – function, is also required.⁵¹⁸ Jung believes that the heart – touching awareness of the emotional dimension is necessary along with the rational thoughts of the head dimension.⁵¹⁹ Jung seriously considers feeling – values in dream analysis.⁵²⁰ Jung claims that feeling is an utterly subjective process.⁵²¹ For Jung, there is a merging point between feeling and thinking: we feel something which others think.⁵²² This view enriches the concept of empathetic imagination as feeling others' thinking as well as feeling others' feeling.

Jung introduces the term, *Einfühlung* to describe the dynamics of feeling more deeply. Jung prefers “feeling – into” rather than “empathy” as the translation of *Einfühlung*.⁵²³ For Jung, “feeling – into” means an object's introjection into the ego.⁵²⁴ With Worringer, Jung claims that aesthetic affection

⁵¹⁷ ST, 17.

⁵¹⁸ SD, 318.

⁵¹⁹ SD, 356.

⁵²⁰ DP, 107.

⁵²¹ PT, 544.

⁵²² PT, 495.

⁵²³ PT, 358.

⁵²⁴ PT, 547.

can be experienced in “feeling – into” attitudes.⁵²⁵ Jung points out the potential of transferring aesthetic intuitive perceptions into the moral realm.⁵²⁶

Jung distinguishes intensive feeling from the extensive. Jung claims that sympathy usually contains the extensive characteristic of feeling but the quick elimination of its impression results in an intensive sympathy.⁵²⁷ Jung points out the mysterious capacity of the intensive feeling and its transformative possibility into negative forms, such as arrogant pride and narcissism when the unconscious subject is equated with the ego.⁵²⁸ Jung claims that the ego – complex gains an energy from which the feeling of subjectivity emerges.⁵²⁹

The dynamics of feeling involve repression and liberation in Jung’s psychic system. Jung claims that over – accentuation of one function causes repression of others.⁵³⁰ The transition of attention also results in the repression of the former activity. Jung’s notion of feeling – valued dream implies that the unconscious is a storage of abundant repressed feelings. Jung mentions collective feeling beyond personal feeling. Active imagination is a way to transfer the emotional ingredients in the unconscious to the conscious level and release these feelings. According to Jung, there is a feeling which generates freedom.⁵³¹ The symbol of wholeness in the individuation process connotes that repressed feelings need to be released

⁵²⁵ *PT*, 360.

⁵²⁶ *PT*, 509.

⁵²⁷ *PT*, 493.

⁵²⁸ *PT*, 495.

⁵²⁹ *SD*, 390.

⁵³⁰ *PT*, 81.

⁵³¹ *PT*, 491.

and integrated to the whole. Empathetic imagination is required for the repressed unconscious part of the self.

3) Visionary Imagination

Jung claims that the notion of libido corresponds to Schopenhauer's will: the perception of outside activity demonstrates an inner will or yearning.⁵³² Jung's conception of *libido* as desire describes the movement of psychic energy.⁵³³ Jung contrasts *libido* as unleashed desire with the Stoics' notion of will, βουλησις as a rational wish.⁵³⁴ For Jung, the will connotes the sum of psychic energy which can be released by conscious motive.⁵³⁵ Jung claims that all past contents in the unconscious bear potential for the future.⁵³⁶ His connection between the past and the future implies the confluence of constructive imagination and visionary imagination. With Driesch, Jung claims that willing is accompanied by knowing: "willing is nothing but knowing."⁵³⁷

From an epistemological perspective, the moment of knowing implies the instance of nothingness. Jung regards the unconscious nothing as a reality in potential.⁵³⁸ The moment of nothing in the unconscious level bears a seed to be unfolded in the future. The individuation process suggests that the unconscious

⁵³² PT, 136.

⁵³³ PT, 137.

⁵³⁴ PT, 130.

⁵³⁵ PT, 617.

⁵³⁶ PT, 484.

⁵³⁷ SD, 183.

⁵³⁸ A, 279.

provides a generative matrix for the future.⁵³⁹ Visionary imagination operates on the unconscious dimension in the Jungian psychic frame.

4. Maria Harris

(1) Epistemology

1) Spiritual Awareness of Women

Harris portrays the movement of women's spirituality as the footsteps of dance which follows the rhythm of our soul. She delineates women's spiritual awareness as seven steps: awakening, dis-covering, creating, dwelling, nourishing, traditioning, and transforming.⁵⁴⁰ First, awakening implies the sensibility deepening of "coming to:" coming into true self and ready to receive all in the world.⁵⁴¹ The awakening begins with particular form of sensuous intensity.⁵⁴² With this experience of sensual concentration and refreshment, we become see ourselves in a new vision and feel the world in a novel way. This awakening of senses enables us to welcome ourselves genuinely and to appreciate the uniqueness of others deeply.⁵⁴³ With Meister Eckhart, Harris claims that spirituality is about "waking up!"⁵⁴⁴ This spiritual awareness of wakening enriches our inner lives and leads us to a special sensation of happiness and to a feeling something more.⁵⁴⁵

⁵³⁹ *ST*, 301.

⁵⁴⁰ *DS*, xii-xiii.

⁵⁴¹ *DS*, 4.

⁵⁴² *DS*, 4.

⁵⁴³ *DS*, 10.

⁵⁴⁴ *R*, 77.

⁵⁴⁵ *DS*, 12, 5.

Second, dis-covering connotes the pursuit of a deeper self and re – unification with forgotten section of self. In this step of dis – covering, women excavate their gifts and idiosyncrasies even in the experiences of brokenness. This process of dis – covering enables women to reinterpret their past experiences in a constructive way. Through the venture of dis – covering women gain a novel wisdom and a new sense of power:⁵⁴⁶ Further, women need to discover communities by which they are sustained and nurtured.⁵⁴⁷

Third, creating means the endeavor of forming, shaping and molding with inspiration and life – giving vitality.⁵⁴⁸ Creating is generated from inner self and activated by the formative capacity of sensitivity.⁵⁴⁹ In the process of creating we become song, music, dance, and poets following the rhythm of universe. Harris depicts creating dynamics as five steps: contemplation, engagement, formgiving, emergence, and release.⁵⁵⁰

Most of all, contemplation implies to aware the environment and atmosphere in stillness. In contemplation we feel that our being is surrounded and touched by the mystery of the Spirit.⁵⁵¹ This contemplative awareness leads us to the next step of engagement. Engagement denotes wrestling with the core of our being and further, involving with the depth of others.⁵⁵² This immersed engagement stimulates us to create a form and thus, the following step is formgiving. Formgiving is the moment to shape a configuration by the creative

⁵⁴⁶ DS, 33, 35, 32,37.

⁵⁴⁷ R, 78.

⁵⁴⁸ DS, 60.

⁵⁴⁹ DS, 58, 62.

⁵⁵⁰ DS, 64.

⁵⁵¹ DS, 67.

⁵⁵² DS, 68.

imagination.⁵⁵³ Spirituality takes corporeal forms in this move of formgiving.⁵⁵⁴

The activity of formgiving elicits emergence, the subsequent step. Emergence is the moment when something new arises and a greater scene dawns.⁵⁵⁵ Finally, emergence generates release, the last sequence. Release means the moment of calmness and emptiness.⁵⁵⁶ This state is similar to *satori*, the fulfillment of yearning and the absence of longing simultaneously.⁵⁵⁷

Fourth, dwelling is the locus where we harbor in spiritual mood and deepen the presence of our being. This spiritual repose is accompanied by bodily relaxation and comfort.⁵⁵⁸ Harris argues that this rest is an imperative to recover our authentic selves. She heightens the notion of Sabbath as the sacred commandment.⁵⁵⁹ Dwelling with the Holy in Sabbath posture opens up the genuine dwelling with others.⁵⁶⁰

For Harris, the dwelling spaces are demonstrated as the desert, the garden, the city, and home.⁵⁶¹ The desert implies the dwelling in desolation but this darkness bears positive meaning for growth toward more beautiful and stronger forms. While the desert connotes a perishing, the garden symbolizes a flourishing. The garden illustrates joy of blooming, the wisdom of fruits, and mutuality of diverse elements.⁵⁶² This mutual connectivity is more intensified in another dwelling place of the city. The city is the space in which our spirituality

⁵⁵³ *TRI*, 36.

⁵⁵⁴ *DS*, 70.

⁵⁵⁵ *TRI*, 36.

⁵⁵⁶ *TRI*, 39.

⁵⁵⁷ *TRI*, 39.

⁵⁵⁸ *DS*, 89.

⁵⁵⁹ *DS*, 91.

⁵⁶⁰ *DS*, 104.

⁵⁶¹ *DS*, 93-94.

⁵⁶² *DS*, 96,97.

flows toward others and the world. Harris asserts that we should love, otherwise we die.⁵⁶³ Finally, home implies to pull out our *persona* and to be as we are. Home is the caring zone by being with and the healing space though habitual rhythm.⁵⁶⁴ Harris argues that these dwelling spaces permeate into our lives and further, we become the desert, the garden, the city, and home.⁵⁶⁵

Fifth, nourishing deepens the former step, dwelling through personal, communal, and integrating disciplines.⁵⁶⁶ Harris proposes prayer, contemplation, and fasting for personal practice. Prayer enables us to concentrate on our inner selves following the rhythm of breathing while contemplation nurtures the habitus of release in stillness. For Harris, fasting implies to break the ordinary life pattern and to feel a novel sense of time and self.⁵⁶⁷

Beyond the personal practices, Harris suggests communal disciplines, such as liturgy, service, and prophetic speech. Liturgy denotes a celebrating act of the presence of the Holy. Harris claims that women should create their own rituals rather than merely being inert spectators. The authenticity of worship and spirituality is validated through service.⁵⁶⁸ Service implies the attitude of sisterhood with all creatures, preventive concern of suffering, as well as direct treatment of pain.⁵⁶⁹ Besides *leitourgia* of liturgy, *diakonia* of service, Harris suggests *kerygma* of prophetic speech.⁵⁷⁰ Prophetic voice is an ability to say "No!"

⁵⁶³ DS, 98.

⁵⁶⁴ DS, 101.

⁵⁶⁵ DS, 102.

⁵⁶⁶ DS, 118.

⁵⁶⁷ DS, 121-122.

⁵⁶⁸ DS, 126.

⁵⁶⁹ DS, 126.

⁵⁷⁰ DS, 126.

to the unjust situation and a crucial element for spirituality.⁵⁷¹ Finally, Harris accentuates the spirit – body union, curative process of memory, and justice as integrative practices.⁵⁷² Harris claims that “adoration” flows beneath of all the personal, communal, and integrative nourishing disciplines.⁵⁷³

Sixth, traditioning is the transmitting action from a generation to the next. Harris underscores the function of verb in traditioning, rather than noun, i.e. tradition.⁵⁷⁴ Traditioning is a continual passing on the modes of knowing, doing, and being.⁵⁷⁵ Harris highlights loving as a crucial quality of traditioners: when human beings embody love, they reborn a little more as the image of the divine.⁵⁷⁶ For Harris, interdependence is a core value in traditioning beyond independence.⁵⁷⁷ However, solitude is also a fruitful locus in which our soul is nurtured. In a similar vein, Harris cites May Sarton’s phrase: “Loneliness is the poverty of self, solitude is the richness of self.”⁵⁷⁸

Seventh, transforming emerges from the ceaseless deepening of traditioning. Harris spotlights five major moments in transforming: listening, questioning, mourning, bonding, and birthing.⁵⁷⁹ For Harris, listening is the entry of transformation and authentic listening to self opens up to hear others.⁵⁸⁰ She weights an attention to silence in listening especially considering women’s

⁵⁷¹ DS, 126.

⁵⁷² DS, 129-133.

⁵⁷³ DS, 133.

⁵⁷⁴ DS, 147.

⁵⁷⁵ DS, 147.

⁵⁷⁶ DS, 148.

⁵⁷⁷ DS, 164.

⁵⁷⁸ DS, 162.

⁵⁷⁹ DS, 181.

⁵⁸⁰ DS, 184.

situation.⁵⁸¹ Truthful listening gives birth questioning to explore the cause of the problematic situation and to seek the solutions.⁵⁸² Harris claims that we need to learn to address questions and further, we become questions.⁵⁸³

Mourning is a holding the questionable and sorrowful situations. Harris argues that mourning is an essential movement of non – doing as Sabbath and a perishing for living.⁵⁸⁴ This grieving needs not to be solitary experience and bonding can produce more powerful rapport. Harris underscores the solidarity among women as well as the fusion with the neglected part of self.⁵⁸⁵ This bonding is an impetus for birthing, the last step in transforming. With Charlotte Perkins Gilman, Harris claims that birthing is an essential experience for women contrast to men's central experience of death as warriors historically.⁵⁸⁶ According to Harris, birthing engenders peculiar sense of time.⁵⁸⁷

2) Sabbath

The notion of Sabbath is essential in Harris' epistemological frame. Etymological meaning of Sabbath is cessation or rest for heart.⁵⁸⁸ This mystical, creative pause of Sabbath enables us to appreciate Being itself and to listen authentically in tranquility. According to Harris, Sabbath implies living deeply here and now by responding to the call of the present as well as to others. The

⁵⁸¹ DS, 183.

⁵⁸² DS, 185.

⁵⁸³ DS, 186, 188.

⁵⁸⁴ DS, 187.

⁵⁸⁵ DS, 190.

⁵⁸⁶ DS, 193.

⁵⁸⁷ DS, 194.

⁵⁸⁸ PS, 29.

Sabbath is a tuning time to the holiness in the present. Further, Harris argues that Sabbath is oriented to re – creation in community. This Sabbath recreation invites us to heal the world and thus, leads us to the greater delight, thanksgiving, and hymn.⁵⁸⁹

3) Jubilee

Jubilee is another crucial concept in Harris' epistemology. The spirit of Sabbath is extended to Jubilee: "the Sabbath of Sabbaths."⁵⁹⁰ Jubilee means the fifth year which is the finale of seven cycles of sabbatical years in Bible. The divine inspires us to give back what belongs to others at Jubilee time. We welcome Jubilee as an embodying action of our gratitude.⁵⁹¹ Harris claims that Jubilee contains the power of action in a receiving way as well as in a proactive way. We listen deeply to ourselves, others, the world and the Holy as recipients while we work actively to enhance liberty as doers.⁵⁹² In this sense, Jubilee bears a political and prophetic feature.⁵⁹³

The core of the Jubilee is release and freedom.⁵⁹⁴ Harris points out emancipatory characteristic of remembrance in Jubilee. With Johannes Baptist Metz, Harris highlights reminiscence of agony and freedom as dangerous memories in Jubilee. These memories break into the present moment and

⁵⁸⁹ *PJ*, 32, 27-28, 34.

⁵⁹⁰ *R*, 144.

⁵⁹¹ *PJ*, 101.

⁵⁹² *JT*, 79, 130.

⁵⁹³ *PJ*, 103.

⁵⁹⁴ *PJ*, 57.

uncover novel and dangerous intuitions.⁵⁹⁵ Further, according to Harris, many older women regard Jubilee Time as retrieving their voices.⁵⁹⁶ Also, Harris underscores relational character of Jubilee for liberation from the feminist perspective. Communal spirituality of Jubilee weaves people one another.⁵⁹⁷ From this perspective, Jubilee involves personal freedom as well as communal liberation.

(2) Unifying Moment

Unifying moment is demonstrated intensely in the step of creating even though every step connotes some degree of unification in Harris' paradigm of awareness. As I investigated above, creating denotes the flow of contemplation, engagement, formgiving, emergence, and release. Among these steps, formgiving and emergence are pivotal unifying moments although all process bears a certain amount of synthesis. Formgiving is a unifying moment in which Spirit takes a form and all the past struggles condense into a shape. As the result of the formgiving, a new fuller picture surfaces: a unifying moment of emergence.

Another unifying moment which I would like to highlight is Sabbath in dwelling step of Harris' stream of awareness. For Harris, Sabbath is a reorienting time toward a harmonization with the Spirit. Through this tuning with the Sacred, Sabbath enables the deepening of the present and the recreating of community as well as individual. In this sense, Sabbath is a form of unifying moment in

⁵⁹⁵ *PJ*, 62.

⁵⁹⁶ *JT*, 80.

⁵⁹⁷ *JT*, 62.

which quiet reconstitutive movements occur. Thus, Sabbath as a unifying moment demonstrates a tacit formational operation of unification.

Jubilee connotes a unifying moment as a pivotal juncture of Sabbath: “the Sabbath of Sabbaths.”⁵⁹⁸ Jubilee time is a liberating event to return things which belong to someone else. According to Harris, the remembrance of suffering and freedom is crucial in Jubilee time. This reminiscence encourages us to share our possessions with the people in agony. Jubilee heightens the actional dimension of a unifying moment through embodying the vision of love and justice. Jubilee as a unifying moment opens up the potentiality that unification can be extended to the existential dimension as well as the conscious realm.

(3) Imagination

Imagination exerts in Harris’ unifying moments as a vital power to form oneness. I investigate Harris’ understanding of imagination briefly before I illuminate her unifying moments from three angles of imagination – constructive, empathetic, and visionary. Harris employs Wheelwright’s psychological understanding of imagination: confrontative, distancing, compositive, and archetypal imagination. She reinterprets these four types of imagination into the religious forms of imagination: contemplative, ascetic, creative, and sacramental.⁵⁹⁹

⁵⁹⁸ *R*, 144.

⁵⁹⁹ *TRI*, 20.

First, the confrontative imagination emphasizes particularity and uniqueness of the other.⁶⁰⁰ Harris renovates this imagination into contemplative imagination which confronts the other as Thou.⁶⁰¹ Second, the distancing imagination makes object be itself.⁶⁰² Harris claims that the distancing imagination contains a potentiality to become the ascetic imagination which accentuates the dignity of others as well as sympathy to others.⁶⁰³

Third, the compositive imagination demonstrates the mingling of heterogeneous factors. The compositive imagination includes two forms of imagination: *radical interpenetration* and *radical novelty* in Wheelwright's terms.⁶⁰⁴ Harris renames the compositive imagination into the creative imagination which highlights new potentiality to reform.⁶⁰⁵ Fourth, the archetypal imagination connects the particular to the universal.⁶⁰⁶ Harris reinterprets the archetypal imagination into the sacramental imagination which reveals the presence of the holy.⁶⁰⁷ For Harris, teaching is a sacrament in which the holy mediates.⁶⁰⁸ Harris' reconception of imagination demonstrates the free constitutive movement of imagination inwardly and outwardly with the divine Spirit.

⁶⁰⁰ TRI, 17.

⁶⁰¹ TRI, 21.

⁶⁰² TRI, 18.

⁶⁰³ TRI, 21.

⁶⁰⁴ TRI, 18.

⁶⁰⁵ TRI, 21.

⁶⁰⁶ TRI, 19.

⁶⁰⁷ TRI, 22.

⁶⁰⁸ TRI, 22.

1) Constructive Imagination

Constructive imagination operates on Harris' creative imagination vitally. For Harris, creative imagination illuminates a novel dynamics for renovation.

Constructive imagination facilitates this constitutional activity for reshaping through bringing all the relevant elements in the past. Harris' creative imagination participates in the step of formgiving powerfully in the creating process of spiritual awareness. Constructive imagination also contributes to this unifying moment of formgiving and emergence as a stimulating force for a new configuration.

Constructive imagination works on other unifying moments of Sabbath and Jubilee in Harris' epistemological scheme. For Harris, Sabbath is located in the dwelling step of awareness process and a resting moment for recreation. Even in this repose time, constructive imagination operates quietly on the rearranging procedure. Rather, the serene moment of Sabbath can be a powerful constitutional time by constructive imagination to redirect for a more harmonized life with the intention of the Holy. According to Harris, the climax of Sabbath is Jubilee: the time right after the sevenfold Sabbath. Jubilee is the time to return what belongs to others and this experience of Jubilee empowers our constructive imagination as a form of releasing and emptiness.

2) Empathetic Imagination

Empathetic imagination is demonstrated in Harris' contemplative imagination which enables us to encounter others as Thou. Empathetic imagination deeply operates on this contemplative mode of imaginative awareness by weaving self and others. Aesthetic imagination is another locus in which empathetic imagination functions as a form of sympathizing and respecting others' dignity. Harris' sacramental imagination activates empathetic imagination through touching deeper spiritual dimension. Sacramental imagination opens up the plausibility that empathetic imagination can be extended to the realm of the Holy.

Empathetic imagination acts on Sabbath and Jubilee as unifying moments. Sabbath belongs to the dwelling step in Harris' spiritual awareness. Empathetic imagination is embedded in the dwelling step facilitating a deeper permeation of awareness. Sabbath is a crucial dwelling moment when empathetic imagination operates intensely. In Sabbath, our minds attune with the Holy in stillness and empathetic imagination binds ourselves and the sacred. Jubilee, the acme of Sabbath, also bears empathetic imagination. Jubilee is an emancipating affair to give back things to the original owners remembering our own suffering and liberation in the past. Empathetic imagination prevails in this liberating event of jubilee as forms of compassion and love.

3) Visionary Imagination

Visionary imagination is ingrained in Harris' creative imagination and sacramental imagination. Creative imagination enhances novel awareness which bears a seed to evolve for the future. In this sense, the visionary imagination operates on the creative imaginative moments. For Harris, sacramental imagination implies the intervention of the holy in the present instant of awareness. Visionary imagination functions in this sacramental imaginative moment through attuning with the holy for future direction.

Harris' creative and sacramental imagination is embedded in Sabbath and Jubilee as a facilitator of renewal and a reorientator of spiritual life. Visionary imagination cooperates with creative and sacramental imagination in the unifying moments of Sabbath and Jubilee. Visionary imagination illuminates the potentiality of justice and love which are impregnated in the concrete actualization of Sabbath and Jubilee. Visionary imagination stimulates individuals to transcend their own experiences of suffering to communal liberation in Jubilee.

5. Paulo Freire

(1) Epistemology

1) Dialogue

Dialogue is an imperative in Freire's epistemology. Freire claims that dialogue is crucial in the path of knowing.⁶⁰⁹ Human beings broaden their horizons of knowledge through dialogue. Freire pursues a collaborative constitution of knowledge.⁶¹⁰ For Freire, dialogue is more than method and embraces existential dimension. Dialogue is an existential necessity of human beings.⁶¹¹ The lived experiences are melted in an authentic dialogue as forms of desperation, struggling, sorrow, joy, and happiness.

Thus, Freire is concerned with the sphere of intuition as a background acquaintance. With Edmund Husserl, Freire claims that perception contains aura of awareness and comprehensive consciousness includes a co – perceived milieu.⁶¹² Freire argues that the structure of thought has been shaped by conflicts of the existential context. He pursues a holistic knowing which recognizes a complex relational system of objects beyond objects themselves.⁶¹³ Subjectivity conjoins with objectivity as a form of dialectical unity in this process of knowledge production.⁶¹⁴

⁶⁰⁹ *PO*, 17.

⁶¹⁰ *PC*, 164.

⁶¹¹ *PO*, 88.

⁶¹² *PO*, 82.

⁶¹³ *L*, 131.

⁶¹⁴ *PO*, 38.

The characteristics of Freirean dialogue are critical and liberating. For Freire, reality implies process and transformation.⁶¹⁵ He argues that reality involves social and historical conditions and thus, it is in the ongoing procedure of becoming.⁶¹⁶ Therefore, he seeks to reconstruct the concrete reality through critical analyses and dialogues toward more humanizing society. From this perspective, Freirean dialogue is orientated toward liberation as a utopia as well as the moment of awakening.⁶¹⁷

2) Language

The core of dialogue is the word in Freirean epistemology. For Freire, language is a crucial constituent element in the formation of subjectivity.⁶¹⁸ Freire argues that language demonstrates survival modes of human beings. In this sense, human beings are the language animals.

Freire emphasizes the transforming power of language.⁶¹⁹ Language takes an integral role to read and reread the world. The novel expression constitutes the reality in a new form and facilitates a reconstruction. Language unfolds drawbacks of a concrete reality through its critical function and fosters a revolution. Thus, the dialogical interplay between the word and the world is an impetus for transformation.

⁶¹⁵ *PO*, 65,92.

⁶¹⁶ *L*,131.

⁶¹⁷ *PO*, 64.

⁶¹⁸ *M*, 105.

⁶¹⁹ *L*, xv.

Freire argues that language contains an emancipatory function. Language is a tool for learners to develop their own voices for positive self – respect. With Donaldo Macedo, Freire claims that human beings experience themselves as subjects through language. For Freire, reading the word implies reading the world. Language enhances the awareness of the world and cultivates more humanizing and liberating world. In this sense, genuine literacy process involves the endeavor for freedom.⁶²⁰

Literacy engenders meaning in the concrete socio – cultural context. Freire claims that literacy involves the fabric of relations in which meaning is generated as a historical, pedagogical constitution. A social situation is crucial for language formation and meaning construction. Freire argues that language is realized in a social setting even though the capability of language is inborn. In similar vein, he claims that the text should be accompanied by context.⁶²¹ Furthermore, he suggests reading culture as a text.⁶²²

3) *Praxis*

According to Freire, two dimensions of the word are action and reflection. *Praxis* means the dialectics between action and reflection. Freire argues that the word itself bears a power of work. In this sense, word, work, and *praxis* are identified in Freirean epistemological scheme. Further, speaking a truth implies transforming the world. The world requires continuous new naming. For Freire,

⁶²⁰ L, 151, 153, xiii, 56.

⁶²¹ L, 16, xiv, 43.

⁶²² M, 31.

the dimension of *praxis* is already embedded in language itself as well as in the dialectics between reflection and actual action. Further, Freire asserts that human beings are *praxis*.⁶²³

Praxis is demonstrated in the theory – practice dynamics. Freire accentuates dialectical relationship between theory and practice. According to him, we stray in the middle of the road without theory, while we lose ourselves in the air without practice.⁶²⁴ He pursues a novel unity between theory and practice through the continual dialogical movement of *praxis*.

Thus, *praxis* is a useful tool for transformation. For Freire, transformation is carried out through an exposure of dehumanizing situation and an action for redemption. The aim of Freirean transformation is liberation and humanization. Freire claims that genuine liberation connotes the humanizing process. Freire is concerned with transforming the consciousness of the oppressed through the process of *praxis*. In this procedure, the mode of transformation demonstrates the dialectic between super – and substructure, between novelty and durability, and between freedom and authority. Also, People are crucial element in Freirean mode of transformation and *praxis*: they are forming matrix.⁶²⁵

4) *Conscientization*

Conscientization demonstrates another vital aspect of Freirean epistemology and *praxis*. Freire defines *conscientization* as the consciousness – deepening or

⁶²³ PO, 87-88,100.

⁶²⁴ PC,132.

⁶²⁵ PO, 48-49, 79, 175,178,179,132.

consciousness – raising.⁶²⁶ Freire argues that the purpose of *praxis* is *conscientization* and we need to be conscientized to exist fully. *Conscientization* unfolds reality and thus, a critical way to access the reality. *Conscientization* includes a pivotal moment of death and revival. Freire claims that *conscientization* requires an Easter: dying to be born again.⁶²⁷

Conscientization is a crucial educational method in Freirean pedagogy. For Freire, the ideal model of school is “purifying fountain”⁶²⁸: filtering the existing dehumanizing structure and producing a more humanizing form of socio – cultural – educational ecology. Freire pursues continual reformation of schools through *conscientization*: they die because they resist to die.⁶²⁹ According to Freire, *conscientization* is generated through the dialogical interplay between teachers and learners.⁶³⁰ Freire pursues democratic, creative kinship between the educator and the learner.⁶³¹ The intrinsic feature of Freirean pedagogy is to grow together in mutual, dialogical relationships through *conscientization* process.

(2) Unifying Moment

Unifying moment is demonstrated in the notion of *conscientization* in Freirean epistemology. There is a deepening moment of consciousness in the process of

⁶²⁶ *PC*, 109, *PH*, 132.

⁶²⁷ *F*, 5,6.

⁶²⁸ *L*, 148.

⁶²⁹ *PF*, 24.

⁶³⁰ *F*, 40.

⁶³¹ *PC*, 119.

conscientization. Freire seeks to aware reality critically through *conscientization*. The moment of critical perception bears a unifying intensity. Subjectivity and objectivity shape a dialectical unity in the knowledge yielding operation of *conscientization*. The gap between subject and object is filled through dialectical reciprocity between them.

Freire claims that the way to arrive at *conscientization* is *praxis*: dialectical interplay between action and reflection. A unifying moment emerges in a vital movement of *praxis*. A dynamic and dialogical unity operates in the endeavor of transforming reality through *praxis*.⁶³² Freire pursues a new unity between theory and practice unceasingly. For Freire, the direction of transformation is liberation and humanization. The path of liberation is not facile but a painful labor of childbirth for the rise of a new person. Freire argues that liberation connotes the moment of awakening.⁶³³ Thus, unifying flash exerts itself at the liberating moment in the venture of *praxis*.

For Freire, language is another locus in which unifying moment is denoted. Freire claims that language is an instrument to integrate the living moments of existential experiences. Language contains a unifying function to synthesize the anomaly of experiences. Freire argues that language involves emancipatory activity.⁶³⁴ As I mentioned above, liberation implies a unifying moment. In this sense, language creates a unifying occasion through its liberating power.

⁶³² *PH*, 103.

⁶³³ *PO*, 49,64.

⁶³⁴ *L*, 142, 151.

(3) Imagination

1) Constructive Imagination

Constructive imagination operates at the unifying moments in Freirean epistemological paradigm. Most of all, constructive imagination exerts at the consciousness – raising moment of *conscientization*. Critical thinking is embedded in the process of *conscientization*. Constructive imagination works intensely in the moment of critical awareness through its constitutive function. Constructive imagination gathers relevant pieces of information and creates a meaningful critical perception in *conscientizaion*. In this way, constructive imagination facilitates the encounter with reality in the critical moments of *conscientization*.

Constructive imagination is demonstrated in *praxis*: the dialectics between action and reflection. Freire pursues an innovation of reality through *praxis* toward a more humanized form of individual and society. Constructive imagination fosters this transformative process through activating influential elements and integrating them. Most of all, Freirean mode of *praxis* highlights the sphere of action as well as reflection. Action is a crucial way to stimulate constructive imagination by providing new raw materials for reflection. Constructive imagination is refreshed by the existential experiences of action. Further, action makes possible an intimate dialectical encounter between subject and object by including the dimension of body in the epistemic process. These

corporeal experiences revitalize constructive imagination and create a singularity in the following reflection.

For Freire, language is another realm to nurture constructive imagination. Freire argues that word contains power to work, and thus, word is identified with *praxis*. Constructive imagination operates on the *praxis* of the word and empowers the transforming potentiality of language. Constructive imagination heightens a new naming through its synthesizing capability. In this way, constructive imagination shapes a lingual form of unity from the chaos of experiences. Furthermore, constructive imagination involves the meaning formation through provoking the network of the words and experiences.

2) Empathetic Imagination

Empathetic imagination is embedded in Freirean epistemology centered on dialogue. Freire argues that the precondition of dialogue is the atmosphere of mutual trust.⁶³⁵ Empathetic imagination cultivates this climate of hospitality and respect and thus furnishes good soil for an authentic dialogue. For Freire, dialogue encompasses existential sphere beyond merely method and background intuition is crucial as a co – perceived environment. Empathetic imagination is engaged in this tacit dimension of dialogue and exerts itself as an influential dynamics.

Empathetic imagination is permeated as a form of love in Freirean epistemology. Freire claims that love means a deep dialogical engagement with

⁶³⁵ PO, 91.

others.⁶³⁶ Empathetic imagination creates subtle resonance in the confrontation with others and intensifies the unfolding process of compassion and love. In this way, empathetic imagination generates deep looking which penetrates the core of reality for a unifying moment. Freire points out the transformative characteristic of love: genuine love is accompanied by revolution.⁶³⁷ Empathetic imagination cultivates the ethos of love and thus, facilitates a genuine reformation. Beyond that, for Freire, love implies freedom: fear of love connotes anxiety for freedom.⁶³⁸ Empathetic imagination nurtures openness to others and thus, enhances the sense of freedom as well as love.

3) Visionary Imagination

Freirean *praxis* denotes a future – oriented paradigm: the utopian spirit is prevailed in the Freirean dynamism of action and reflection. In this sense, visionary imagination is embedded in Freire's notion of utopia and *praxis*. Freire defines utopia as dialectization between denouncing and announcing. Humanization need to be announced while the dehumanized system should be denounced.⁶³⁹ Freire claims that a utopian dream is his political, pedagogical enterprise toward less unjust society.⁶⁴⁰ In this utopian *praxis* visionary imagination furnishes impetus for action while action stimulates visionary imagination. Visionary imagination also permeates reflection and deepens it.

⁶³⁶ PO, 89.

⁶³⁷ PC, 87.

⁶³⁸ F, 14.

⁶³⁹ F, 5.

⁶⁴⁰ PC, 115.

Visionary imagination operates densely on *conscientization* as a moment of awareness and volition. Freire pursues a perpetual renovation through the *conscientization* process in the social dimension as well as individual consciousness. Freire argues that Passover or Easter should be actualized in history beyond one's mind.⁶⁴¹ From this perspective, visionary imagination moves dialectically between consciousness and socio – cultural milieu. Freire claims that the world is formed through the dialectics between the possible and the concrete.⁶⁴² Visionary imagination involves these two dimensions through formulating dream and fostering actualization of it. Freire underscores the significance of vision with this phrase: "all you have to do is dream."⁶⁴³

In this chapter, I explored five scholars' – Fowler, Loder, Jung, Harris, Freire – epistemology, unifying moments, and imagination from the perspective of religious education. From these five thinkers, Maria Harris' thought demonstrates a feminist's view. Here, I would like to add another female scholar's – Mary Elizabeth Moore – voice a little more centered on her notions of *traditioning* and *reflection*. Moore's idea of *traditioning* bears a radical characteristic because it invites us to a continual interpretation and transformation. For example, *traditioning* challenges us to reinterpret the Bible texts in which women's status were degraded, such as *women should not speak out in church*. For this hermeneutical task, Moore underscores the method of reflection. According to Moore, there are two modes of reflection: *critical reflection* and *depth*

⁶⁴¹ F, 18.

⁶⁴² L, 58, 60.

⁶⁴³ PH, 90.

reflection.⁶⁴⁴ *Critical reflection* connotes the objective modus of thinking about an event or a concept. *Depth reflection* bears the subjective quality in which one is immersed in an experience or an idea. Moore encourages us to continue to participate in *traditioning* work through reflection toward the infinite. With Philip Phenix, Moore regards sin as fleeing from the infinite by absorbing in the finite.⁶⁴⁵ Moore's *traditioning* model empowers visionary imagination through inspiring ongoing reinterpretations and reflections. Moore's differentiation of reflection into *the critical* and *the depth* enrich five scholars' – Fowler, Loder, Jung, Harris, Freire – understanding of unifying moments: reflection is a crucial element to arrive at a unifying moment for all five thinkers. Harris' *dwelling* and Loder's *scanning for interlude* connote the *depth reflection*, while Freire's *praxis* manifests the *critical reflection*.

6. Comparing the Educators: From the Viewpoint of Three Imaginations

(1) Constructive Imagination

In this section I compare and contrast the educators especially centered on the issues of the three fold imagination. From the perspective of constructive imagination, Fowler's stages of faith, Loder's logic of transformation, and Harris' steps of women's spiritual awareness demonstrate a coherent mode of reasoning operation. Fowler's faith stages manifest a series of developmental sequence: 1.

⁶⁴⁴ Mary Elizabeth Moore, *Education for Continuity and Change: A New Model for Christian Religious Education* (Nashville: Abingdon, 1983), 130.

⁶⁴⁵ Moore, 144.

Intuitive – Projective faith, 2. Mythic – Literal faith, 3. Synthetic – Conventional faith, 4. Individuative – Reflective faith, 5. Conjunctive faith, and 6. Universalizing Faith. Loder's transformative logic denotes a successive process of knowing events: *conflict, interlude for scanning, constructive act of imagination, release, and interpretation.* Harris' women's awareness steps insinuate the flow of spiritual rhythm: *awakening, dis – covering, creating, dwelling, nourishing, traditioning, and transforming.*

Although there are commonalities among Fowler, Loder, and Harris' structuring of reasoning operational process, the focus and mode are somewhat different among them. While Fowler's stages of faith denotes the gradual transitional modus of faith in the long term of life span, Loder's logic of transformation concentrates on a specific existential moment in time through which radical transformative awareness unfolds. Furthermore Harris' spiritual awareness demonstrates a more comprehensive movement of spiritual sensibility from a feminist perspective: the step of *nourishing* includes both the communal and personal dimension and the step of *traditioning* embraces next generation.

In the step of *creating*, Harris' formulation of creating dynamics – *contemplation, engagement, formgiving, emergence, and release* – connotes similarity as well as difference with Loder's logic of transformation. Specifically, *engagement* (Harris) corresponds to *interlude for scanning* (Loder) and further, *formgiving and emergence* (Harris) are tune with *constructive act of imagination* (Loder). Beyond that, both of them postulate *release* as the following step of

emergence (Harris) or *constructive act of imagination* (Loder). However, Harris employs the more inclusive term, *contemplation* instead of Loder's *conflict* as the dawning step of the creating dynamics (Harris) or the logic of transformation (Loder). Loder added a verifying stage – *interpretation* – as the last phase of transformative logic while *release* is the last step in Harris' creating dynamics.

(2) Empathetic Imagination

From the perspective of empathetic imagination, Fowler, Loder, and Jung are concerned with the kinship between feeling and image. In Fowler's faith consciousness imagination operates on shaping a *felt image of ultimate environment*.⁶⁴⁶ For Loder, feeling bears a potential to be transformed into concept or image.⁶⁴⁷ Jung claims that dream bears feeling values.⁶⁴⁸ All of them seriously consider the feeling latent image. Fowler depicts this as a *felt image of ultimate environment* from the viewpoint of faith, while Loder points out the changeability of feeling to images. Jung is concerned with the feeling conveyed dream in the unconscious dimension. Empathetic imagination operates on the constitution of felt images.

While Fowler's *felt image of ultimate environment* connotes the holy dimension, Loder's transforming moment and Harris' sacramental imagination denote the intervention of the holy. For Loder, the moment of genuine awareness touches the realm of the holy. Loder symbolizes this unifying moment using the

⁶⁴⁶ S, 34.

⁶⁴⁷ PP, 34-35.

⁶⁴⁸ SD, 104, 107.

strange loop metaphor, the asymmetrical bipolar unity between the divine Spirit and the human spirit: Spirit to spirit. Harris' sacramental imagination implies the presence of the holy and further teaching is a sacrament.⁶⁴⁹ Loder describes the authentic holy moment through the symbol of relationality while Harris grasps the holy dimension through the paradigm of imagination and extends the dynamics of the holy to the teaching – learning context. Empathetic imagination collaborates with the sacramental imagination and operates on the unifying moments of the holy.

(3) Visionary Imagination

From the perspective of visionary imagination, the modes of transformation are various among Fowler, Loder, Jung, Harris, and Freire. In Fowler's faith development, the transformative impetus is the pursuit of balance between subject and environment.⁶⁵⁰ For Fowler, the emergence of inner capacity is another stimulant for development. In Loder's transformative logic, the elements of conflict and incubation are crucial as the former process of imaginative leap. Loder highlights the act of Spirit at the moment of transformation: his strange loop model connotes the bipolar relational unity between the finite and the infinite: spirit to Spirit. Jungian mode of transformation focuses on eliciting the unconscious contents to the conscious level. To this aim, Jung proposes individuation which is a differentiative, transformative process toward wholeness.

⁶⁴⁹ *TRI*, 22.

⁶⁵⁰ *S*, 100.

Harris delineates the transformative step of spiritual awareness from the feminist perspective. Harris' steps of transformation demonstrate rhythmical modes of renewal process following *the dance of the Spirit*. Specifically, Harris' creative imagination intensively involves an emerging awareness in which a seed is embedded for burgeoning in the future. Freirean transformation takes the forms of *praxis* and *conscientization*. *Praxis* demonstrates dialectical form of action and reflection and *conscientization* is a consciousness – raising moment as the renovational juncture of awareness and volition.

The transformational models of Fowler, Freire, and Jung connote vector characteristics toward the ultimate aim: the Universalizing stage (Fowler), the utopian dream (Freire), and the Self (Jung). Fowler's Universalizing stage embraces all beings through love and justice from a psycho – spiritual developmental viewpoint while Freirean utopian vision pronounces humanization and denounces the dehumanized system from a socio – political perspective. Jung's notions of the Self or Mandela imply wholeness as the aim of the individuation process from a depth psychological viewpoint. On the other hand, the dimension of the holy involves in Harris' and Loder's transformative paradigm. Visionary imagination is embedded in the diverse forms of transformational process as the vital catalyst.

Chapter V. A Transformative Epistemological Pedagogy Through Imagination, Including A Case Study

In the former chapters, I investigated imaginations embedded in the unifying moments through exploring ten scholars' epistemologies from the interdisciplinary perspective: philosophical theological perspective (Schleiermacher, Hegel, Otto, Whitehead), psychological philosophical perspective (William James), and religious educational perspective (Fowler, Loder, Jung, Harris, Freire). I briefly include three more female scholars' voices – Belenky, Hess, Moore. In this chapter, I synthesize all the educators and philosophers from the viewpoint of three imaginations and I delineate a transformative epistemological pedagogy based on the rich insights regarding imagination from former research. I also create a curriculum based on the three aspects of imagination: constructive, empathetic, visionary. Further, I experiment this curriculum through a case study regarding ecological issues.

1. The Feature of Three-Fold Imagination

In this section, I contour a novel transformative epistemological curriculum based on the three fold imagination. For this, I characterize three imaginations through synthesizing the concepts and theories expostulated by all the former educators and the philosophers centered on the three fold imagination: constructive, empathetic, and visionary.

(1) Constructive Imagination

Constructive imagination bears the integrative capacity through the reasoning process. Hegel's *Verstehen* connotes that constructive imagination involves the emergence of a new form of consciousness through a dialectic process: Abstract – Negation – Concrete or Immediate – Mediate – Concrete.⁶⁵¹ Freire proposes *praxis* as a concrete dialectics through action and reflection to arrive at *conscientization* – consciousness rising. For Whitehead, the mode of integration or extension is interconnection of *prehensions*. According to William James, the principle of association is similarity and selection happens in the reasoning process. Fowler underscores imagination as the power to perceive experiences into an image. For him, shaping an image is a core integrative capability. In a similar vein, Jung highlights symbol and archetype as crucial synthesizing tools of the conscious and the unconscious. Considering these various viewpoints, the integrative way of constructive imagination is to form of concept, image, and symbol through dialectics, *praxis*, and association using similarity, attraction, or selection.

Constructive imagination is exerted in conflict or disequilibrium as the signal for a new balance or an invitation for growth. In Loder's logic of transformation conflict is the beginning point for the leap of imagination. Hegel's notion of *Aufhebung* demonstrates that the former concrete need to be transcended ceaselessly through the dialectical process of disequilibrium. Fowler's development of faith manifests the sequence of stages through the transitional

⁶⁵¹ Hegel, *Encyclopedia of Philosophy (EP)* (New York: Philosophical Library, 1959), 1.

experiences. William James' wave of consciousness as the transitive parts (the flight – place) and the substantive parts (the resting – places) connotes that disequilibrium is an essential element of constructive imagination in the process of awareness.

Constructive imagination operates in the harboring time of incubation before the flashing of the unifying moment. Loder accentuates the *interlude for scanning* as the phase of wrestling before an *imaginative leap*. Harris also emphasizes the phase of *engagement* before *formgiving* and *emergence*. Even in this holding period, constructive imagination operates quietly in cooperation with the infinite realm. This infinite realm implies the dimension of the spirit (Hegel), the holy (Loder, Otto) or the unconscious (Jung).

(2) Empathetic Imagination

Empathetic imagination is embedded in perceptual knowledge. According to Schleiermacher, perceptual knowledge is richer than pure thought. For Hegel, perception is a crucial element in the unifying moment and identity formation: "I am the feeling, the perception."⁶⁵² In a similar vein, Fowler rephrases Descartes' famous axiom to illustrate the essence of William James' epistemology: "I feel, therefore I am." Hegel claims that feeling involves immediate self differentiating moments in perception. In these moments, unity or something higher is felt. In this sense, empathetic imagination permeates into the unifying moment of perception as an existential intensifying or transcending catalyzer.

⁶⁵² AP, 77.

Empathetic imagination as the perceptual element has an affinity with religious feeling. Schleiermacher's FAD connotes God consciousness as piety: a feeling of deep safety as the leaning of the finite toward the infinite. Hegel regards religious feeling as subliminal.⁶⁵³ For Otto, feeling is the locus where genuine religious experience occurs: a moment of authentic awareness through a resonance between human spirit and divine spirit. Loder depicts this rapport as a strange loop, an asymmetrical bipolar unity between divine spirit and human spirit: Spirit to spirit. Empathetic imagination involves the infinite realm of the spirit through feeling, intuition, and synchronicity (Jung).

The intimacy with the divine extends empathetic imagination toward other fellow human beings and further, toward nature as well in the form of love. According to Loder, intimacy is the core of one's identity and the heightening of intimacy is a way to free the vitality of love.⁶⁵⁴ Loder underscores that imagination turns into blessedness with love. Loder's insight connotes that intimacy and love are core values of empathetic imagination for a blissful life. Harris' contemplative and aesthetic imaginations enrich empathetic imagination as the modes of weaving self and others and appreciating others' dignity. Love is characterized by Freire as a deep dialogical engagement with others and genuine love is accompanied by transformation.⁶⁵⁵ In this sense, empathetic imagination involves a transformative love through authentic dialogues.

Empathetic imagination deepened by intimacy nurtures openness to others and enhances the sensibility of freedom as well as love. The feeling of freedom is

⁶⁵³ AP, 60, 142.

⁶⁵⁴ LS, 60, 271.

⁶⁵⁵ PO, 89, PC, 87.

embedded in Schleiermacher's FAD as a unifying love between the finite and the infinite. Loder points out the liberating power of imagination in the genuine knowing moment. Empathetic imagination operates in the meaningful knowing moments as the form of freedom. Jung is concerned with the dynamics of feeling as repression and liberation. He seeks to release the repressed feelings in the unconscious through *active imagination* or *individuation process*. Empathetic imagination involves the liberating process of repression as transformative vitality. Harris' notion of Jubilee embodies the emancipatory event through actions in communal dimension. From this perspective, empathetic imagination as the liberating sensibility is empowered by concrete actions in the communal level as well as the personal dimension.

(3) Visionary Imagination

Visionary imagination is facilitated by constructive and empathetic imaginations through a dialectical or trialectical relationship to one another. Visionary imagination essentially involves volitional, actional dimension while constructive imagination concentrates on a cognitive level and empathetic imagination primarily engages the affectional realm. For William James, volition implies a relation between "the mind and its ideas"⁶⁵⁶ Jung's notion of *libido* as desire connotes the sum or the movement of psychic energy and corresponds to Schopenhauer's will. In this sense, volitional imagination implies the vitality of psychic energy and its locus is between the mind and its ideas.

⁶⁵⁶ *PP*, 2, 559.

Visionary imagination connotes the seed or the embryo in the unifying moment as the potential for the future. Hegel's *verstehen* bears being and nothing and *Aufhebung* insinuates a negating and a preserving simultaneously.⁶⁵⁷ Hegel's dialectical scheme denotes continual *Aufhebung* through the process of abstract – negation – concrete or immediate – mediated – concrete. In Whitehead's *prehension*, "the objectification of the former entity" becomes "the data for the latter."⁶⁵⁸ From this perspective, visionary imagination operates in the unifying moments of *verstehen*, *Aufhebung*, and *prehension* as the form of seeds that are ready to bloom in the future.

Visionary imagination as an embryo contains the power of transformation. According to Loder, imagination bears the capacity to transform paradigms.⁶⁵⁹ William James' *fringe* is a zone in which conventional and renovated elements coexist and attention woven with volition is an impetus for transformation. Visionary imagination operates on the mindful moments of attention and permeates in the emerging realm of *fringe*. Freire's *praxis* is a concrete way to actualize transformation through the dialectics of action and reflection. Freirean *praxis* pursues the utopian dream for humanization and a less unjust society.⁶⁶⁰ In the utopian *praxis*, visionary imagination facilitates action by furnishing various ideas while action empowers visionary imagination for transformation by providing novel materials for reflection toward the world in which love, peace, and justice prevail. Fowler's stage 6, universalizing stage illuminates the feature of an

⁶⁵⁷ PS, 68.

⁶⁵⁸ PR, 52.

⁶⁵⁹ TM, 72.

⁶⁶⁰ F, 5, PC, 115.

embodied utopian person and world, i.e. the Kindom of God. Visionary imagination is a dynamic power to shape mature persons as *imago dei* and mature world as the Kindom of God.

2. A Transformative Epistemological Curriculum Based on Imagination

My renovated curriculum is called *3-I curriculum* because this is based on three types of imagination: constructive, empathetic, visionary. I describe basic features of the *3-I curriculum* from six angles: characteristics, purpose, scope, methods, teacher, and learner. And then, I attempt a sample curriculum for four weeks centered on the issue of ecology for the youth group and adults in a Korean church setting.

(1) The Characteristics of the *3-I curriculum*

The *3-I curriculum* is distinguished from other curriculums at three points. First, the *3-I curriculum* is based on imaginative, transformative, holistic epistemology formed by interdisciplinary research. Second, the *3-I curriculum* emphasizes a volitional, actional dimension to facilitate transformation. Third, the *3-I curriculum* introduces spiritual practice for the cultivation of empathetic imagination and the reflection of action to touch a deeper realm of the human soul and to gain self – knowledge holistically. The *3-I curriculum* is schematized as follows.

The Frame of the 3-I Curriculum

	C.I. (Constructive Imagination)	E.I. (Empathetic Imagination)	V.I. (Visionary Imagination)
Feature	Awakening Moment	Feeling Others' Feeling	Recovering " <i>Imago Dei</i> " & "Kindom of God"
Human Capacity of Awareness	Intellectual Dimension	Affectional Dimension	Volitional Dimension (Actional Dimension)
Focus of Time	Past-Present	Present-Present	Present-Future
Bible Verse	<John 8:32> You will know the truth, and the truth will set you free."	<Matthew 7:12> In everything, do to others what you would have them do to you	<Matthew 6:10> Your kingdom come, your will be done, on earth as it is in heaven.

(2) Purpose

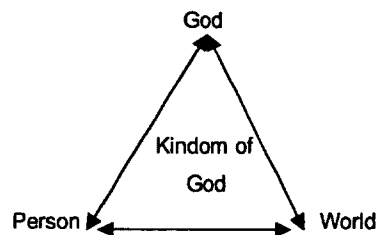
The purpose of the *3-I curriculum* is to nurture the whole person in faith by enhancing three types of imagination: constructive, empathetic, and visionary. The whole person is described as follows: s/he is balanced in knowing and being and lives meaningful moments by cultivating a mindful epistemic, existential posture. Further, s/he pursues *imago dei* in the personal dimension and the

kindom of God in communal dimension for the world which overflows with love, peace, and justice.

To look at the feature of the *3-I curriculum* more deeply, it is meaningful to compare the purpose of the *3-I curriculum* to the main purpose of The General Assembly of Korean Presbyterian Church (KPC). Most of all, both the *3-I curriculum* and the *KPC curriculum* underscore the kingdom of God as the purpose that the learner pursues in her life. While the *3-I curriculum* presents *imago dei* as the aim in personal dimension, the kingdom of God includes the individual level in the *KPC curriculum*. Next, both of them emphasize the life dimension of the learner as the evidence of the authentic knowing or faith. While the *3-I curriculum* highlights the balance between knowing and being and the *meaning – full* life, the *KPC curriculum* underlines *worship* toward God and *mission* toward the world as the Christian life. Finally, I would like to compare these two curriculums from the perspective of cognition, affection and volition. While the *3-I curriculum* emphasizes all three aspects through enhancing the three – fold imagination – constructive, empathetic, and visionary, in the *KPC curriculum*, the term, *acknowledge* (깨달아 알고) connotes cognitive and affectional dimensions and the word, *commit* (헌신하도록) denotes volitional realm. Therefore, compared to the *KPC curriculum*, the *3-I curriculum* differentiates between the cognitive and affectional dimensions and thus, highlights the element of feeling through the term, empathetic imagination.

(3) Scope

The scope of the *3-I curriculum* encompasses three realms: God, person, and world. Here, the world includes nature as well as culture. These three spheres interact with one another and move toward the kingdom of God. This scope is framed as follows.



The scope of *3-I curriculum* bears a similarity to D.C. Wyckoff's understanding of curriculum. He claims that four dimensions of relationship should be considered as the scope of religious educational curriculum: *God, man, nature, and history*.⁶⁶¹ The scope of *world* in the *3-I curriculum* includes culture and nature. Thus, the *world* in the *3-I curriculum* encompasses *nature* and *history* in Wyckoff's scope of religious education. My perception of nature bears a deep connectivity with human beings as non – other. The notion of non – other implies empathetic imagination, as the deep tune with the known. This epistemic posture as “*I-Thou*” in Buber's term, extends to the relationship with God, person as well as world (culture/ nature). Thus, empathetic imagination is embedded in the

⁶⁶¹ D.C. Wyckoff, *Theory and Design of Christian Education Curriculum* (Philadelphia: the Westminster Press, 1961), 124-129.

scope of the *3-I curriculum*. The three realms of the known – *God, person, world* – are areas which the learner endeavors to explore through her constructive imagination as well as empathetic imagination. The Kindom of God connotes visionary imagination as the aim which the learner pursues in her existential contextual relations with God, person, and the world.

(4) Methods

The methods of the *3-I curriculum* include diverse ways to cultivate the three types of imagination: action, spiritual practice, apprehension of art pieces and nature, dramatic elements, problem solving methods, vision sharing, experiencing something new, reflection on role models, social campaigns, etc.. It is not easy to categorize all these methods into three aspects of imagination rigorously as some methods nurture two or three imaginations overlappingly. Here I roughly assort these methods into three forms of imagination – constructive, empathetic, and visionary – as follows.

- 1) Constructive Imagination (CI) – (a) problem solving methods
(b) experiencing something new (c) discussion (d) brain storming
- 2) Empathetic Imagination (EI) – (a) apprehension of art pieces
(b) appreciation of nature (c) dramatic elements
- 3) Visionary Imagination (VI) – (a) action (b) vision sharing
(c) reflection on role models (d) social campaigns

- Spiritual practice : CI/ EI/ VI

(5) Teacher

The teacher in the *3-I curriculum* is a facilitator, a companion, and a dialogical dance partner in the learners' journey toward their personal wholeness and their caring for the earth. My notion of the teacher demonstrates a feature of a learner – oriented pedagogy rather than a teacher – centered education. The teacher as a facilitator provides the rich soil for the learner to nurture her potentiality. The teacher grasps the learner's unique quality and guides her to meaningful unifying moments through constructive imagination. As a companion, the teacher walks with the learner in her adventure of learning. The teacher attentively shares the learner's concerns including her grief and joy with empathetic imagination. The teacher as a dialogical dance partner sincerely responds to the learner's quests. The teacher develops the learner's motive and pursuits through a dialogical process with visionary imagination.

A Korean religious educator, Do Il Kim delineates the role of a religious educator as a leader, a mentor, a midwife, a communicator, a story teller, a counselor, a liberator, and a critically reflective thinker.⁶⁶² Compared to his awareness, the teacher as a facilitator is tied to the role of a mentor, a leader, or a liberator, while the teacher

⁶⁶² Young Soo Ko, Do Il Kim, et al., *Introduction to Christian Education* (Seoul: Institute of Religious Education, 2009).

as a companion is similar to a communicator or a storyteller. Further, the teacher as a dialogical dance partner implies a counselor, a midwife, or a critically reflective thinker. This is merely a technical categorization, as all of them do overlap in some degree.

(6) Learner

The learner in the *3-I curriculum* is an explorer, an artist, and a traveler toward *imago dei* and the kingdom of God. As an explorer, the learner interrogates the inner self as well as the external world following her innate interest with constructive imagination. In this exploration the learner weighs her feeling, intuition, and creativity as an artist through empathetic imagination. This learner with an artist's sensitivity is also a traveler who deeply perceives various experiences and generates fruitful innovative narratives in her pilgrimage toward *imago dei* and the Kingdom of God with visionary imagination. Fowler's faith development and Jung's individuation process illuminate the itineraries in the learner's journey of faith and life.

3. The Case Study of The 3-I Curriculum

(1) A Sample Curriculum on Ecology (Four Weeks)

	C.I. (Constructive Imagination)	E.I. (Empathetic Imagination)	V.I. (Visionary Imagination)
Focus of Formation	Knowing	Being	Doing
Image (3H)	Head	Heart	Hand
1 st Week	Teaching-learning Process: Presenting a film regarding ecological problems	Application of Ignatius spiritual practice: Choosing one scene from the film and reflecting on it	Action: Creating a vision wall to solve ecological problems – using computer network or classroom graffiti
2 nd Week	Field Trip: visiting and cleaning a river to acknowledge the problems of aquatic – eco system	Application of lexio divina: Feeling the groaning of the creation centered on Romans 8:22	Action: Saving energy – including water, paper, electricity
3 rd Week	Teaching-learning Process: Using dramatic elements, for example, creating a simple play dealing with ecological issues and acting it out	Application of breathing spiritual practice: Reflecting on the difficulty breathing parts of creature and releasing them	Action: Practicing recycling

4 th Week	Teaching-learning Process: Learning and sharing about the people who are working to solve ecological problems	Application of welcoming prayer: Welcoming various ideas to meet ecological crisis coming up to the mind	Action: Developing an ecological life style, such as new form of eating habits
Bible Verse	<Romans 8:22> We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.		

This sample curriculum is carried out for one hour every Sunday except for field trip. Every session begins with a short meditation on action during the prior week and sharing it. (5-10 min.) Also, every class is wrapped up with a resolution of an action for next week.

(2) The Practice of The Case Study

1) The First Session of The Case Study

(03/29/2013, 3:30 pm – 4:40 pm)

The first meeting of the case study was held at a member's house on March 29th, 2013. Five members, consisting of CST students and family members, participated in this case study which focused on ecological issues. We began with a short ice breaker: introducing ourselves and sharing our life stories. I then presented the essence of the *3-I curriculum* to the members of the ecology team.

I accentuated that the *3-I curriculum* highlights images or imaginations as an integrating tool and encloses spiritual practices in the teaching – learning process to internalize the subject matter deeply.

Thereafter, we watched the documentary, *The 11th Hour* (Warner Home Video, 2008) which introduces and elaborates on the myriad ecological problems affecting our planet. Narrator and producer of this DVD, Leonardo DiCaprio, a popular American actor proved to be an attractive point for the members who all liked this celebrity. Deeply concerned with ecological issues such as global warming, DiCaprio has joined the ecological campaign as an environmental activist. The title, *The 11th Hour* symbolizes the ecological crises of the earth which is near its end: hence the 11th hour out of 12 hours.

After watching the documentary film, we performed a spiritual practice based on the film. Applying the Ignatius spiritual practice, each member recalled an impressive scene from the film and immersed herself deeply into the scene using the five senses – sight, hearing, taste, touch, and smell – or the six senses including ESP (*extrasensory perception*). We then shared the scenes which we contemplated.

One member reflected on a scene visualizing the process of pork production in which she deeply felt the greed of human beings. She pondered over the meaning of Bible verse: *rule over... all creatures* (*Genesis 1:26*). Interpreting this verse as taking care of nature, she said that she tries to be a vegetarian these days. Another member reflected on a scene regarding an African child's suffering from hunger and disaster caused by the destruction of nature. She criticized the

reality that the people in poor countries suffer more from ecological problems though they deserve it less. She resolved to support a child in a poor country.

Another person contemplated a scene in which many cars are moving on the road creating smoke pollution. She said that human beings possess too many things such as cars and clothes. She pondered: do we really need all of these? She imagined an interesting thing: human beings might not need clothes if they had furs like other animals. (laugh) Arguing that human beings are a part of nature, she expressed her regret about the superior attitude of human beings.

Another member contemplated an image from a phrase in the film: "*the pack of sunlight*" which indicates fuel. She followed her stream of consciousness in which this image led her. However, her flow of imagination was interrupted by the next direction of the leader to invite the Holy Spirit into the scene which she was imagining. To which she commented, "The Holy Spirit is already in the midst of conflict or disastrous situations. All we need to do is to pay attention or awaken to the Holy Spirit who is already there." The phrase which she noted – "*pack of sunlight*" provoked further reflection on my part and made me elicit different dual – metaphorical meanings as follows. On one hand, "*the pack of sunlight*" connotes a suffocating situation in which sunlight is confined. This demonstrates the contemporary natural environmental context where nature is stifled by various ecological problems. On the other hand, the phrase, "*the pack of sunlight*" urges all of us to be a little light – *a pack of sunlight* – which shines in this world and nature.

2) The Second Session of The Case study

(4/5/2013, 3:30pm - 4:35pm)

For the second session of the case study, we again met at a member's home on April 5th. She treated us with delicious homemade bread, fruits, and tea. We were grateful for her warm hospitality and enjoyed the food very much.

We started off sharing about the different life – giving actions we engaged in related to the discussion we had on how we can protect the environment. One member said that she took a coffee mug to her church to avoid having to use disposable cups during meal time. Another member shared about saving by taking grocery bags instead of disposable bags to the market. Another member said that she tried to clean out the food in the refrigerator before she bought more food, which all agreed was a good idea in protecting the environment and a good habit to lessen food waste.

One member said that she collected plastic bottles, cans, and papers for recycling. She told us that she saw a poor person who was gathering plastic bottles from the big trash can at the dormitory. She suggested that it would be better to put our recycling bags beside the trash can instead of inside the trash can: a small action to enhance our poor neighbor's dignity. In this way, our ecological conversational efforts can be combined with social justice efforts on a practical level.

After we shared about our practices to protect the environment, we watched another segment from the film – *The 11th Hour*. Originally I had planned to watch clips from this film only during the first session but everyone wanted to watch

more of the documentary. Thus, I modified the plan to watch the documentary film in increments at every meeting. This film inspired us to reflect deeply about diverse ecological issues, such as forest destruction. Although everyone loved the video clip, one member commented that the context of this film bears somewhat of a western perspective. Her feedback made me consider introducing a Korean version of the environmental movement at the last session.

Next, we engaged in the activity of re-enacting of a scenario dealing with an environmental issue. Our team created an ecologically themed play in which a flower suffered from various pollutants, such as acid rain and garbage. One member played the role of the flower and she expressed with her body the visceral torment of the flower. Through this play, we put ourselves the flower's shoes and felt the suffering of nature more deeply. Although there was some initial resistance in doing this activity, learning through acting proved to be a powerful way to perceive intensely the contents and issues at hand.

After this activity, we segued into a spiritual exercise applying a breathing spiritual practice. Essentially this practice was to release the parts of our bodies in which tensions are felt. I applied this practice by extending the body to the whole earth. I guided the members to imagine the aching parts of the earth which have had difficulty breathing. I led them to release the suffocating parts of the earth through their imagination. We then shared the feelings and reflections we had during this spiritual exercise.

A member imagined the scene of the Nanji – island, the sanitary landfill in Korea. The trash sites were overflowing in her imagination. She made a

resolution that she would try to lessen garbage at her home. She commented how some snack food packages are unnecessarily lavish and resolved to buy less luxuriously packaged goods. This was her way of protesting against reduce the excessive packaging to decrease garbage.

Another member imagined fish suffering from polluted water. She decided to use eco-friendly detergent to reduce water pollution when she washes dishes. However, she noted how eco-friendly dish washers are more expensive than ordinary one, suggesting how the poor have less opportunity to use eco-friendly goods even though those are what they prefer. Highlighting this economic issue she combined the ecological movement with her concern for social justice.

Another member also contemplated water contamination: she was concerned with decreasing food garbage to lessen water pollution. She said that she had been cooking too much food resulting in a lot of leftovers. She planned to investigate better ways to keep leftover food fresh such as freezing the food. Otherwise, she would simply cook less to reduce leftover food.

One other member contemplated on the forests suffering from deforestation. Coincidentally the date when we gathered together for the second session was April 5th which was Sik-Mok day, also known as tree planting day in Korea. She was planning to plant trees or flowers to celebrate this day and to care for the environment. We wrapped up our second gathering with the hope that one day every part of the earth would breathe comfortably and healthily.

3) The Third Session of The Case Study

(4/12/2013, 10:30 am – 11:50 am)

We met again at a member's house for the third session of the case study. In the beginning, we shared a little of our life stories. The owner prepared some tasty homemade bread and tea for us, and we enjoyed them happily. We shared about the various activities we engaged during the last week to care for the environment. One member tried using coffee mugs instead of disposable cups at her church. Another member bought eco-friendly detergent and used it to lessen water pollution. Another member cleaned food in her refrigerator instead of buying excessive amounts of food – a resolution she made last week. Another member collected empty plastic bottles for recycling. A member remarked that recycling is not always easy because it needs extra work, such as cleaning the containers. However, we all agreed that sometimes we need to be ready to suffer for life giving actions.

After we shared our various practices during last week, we watched a short clip of the video – *The 11th Hour*. Even though we watched the video for a short time, it deeply provoked our thought regarding environmental issues. We then went outside and picked up some garbage in the playground and backyard of west housing. (We cleaned the place near our house instead of cleaning a river because some members had busy schedules.) We felt that there were much more garbage there than we had thought. We collected the garbage with our bare hands feeling the green lawn and soil. We did not use disposable gloves to

pick up the garbage considering the environmental issue of creating more garbage. Actually, I had prepared gloves made of clothes instead of disposable gloves, but the members preferred working with their bare hands due to the hot weather.

After cleaning the yard, we entered the home again and did a spiritual practice – *lectio divina* – centered on Romans 8:22: *We know that the whole creation has been groaning as in the pains of childbirth right up to the present time*. After a period of contemplation, we shared our thoughts, feelings, and resolutions during this spiritual practice. A member focused on the word – “the whole” (or “together” in Korean) citing *sum patheo* from the Bible. *Sum patheo* (in Hebrew 4:15) indicates the character of Jesus as a person who suffers with us. She said that we need to be able to feel the suffering of other creatures. She also shared her reflections from watching the video: our true problem is not diverse environmental phenomena but our thinking and attitude toward our environment. She claims that the “I – thou” relationship should extend beyond human interactions to our relationship with nature as well.

Another member focused on the word – “know” – and she raised a question: do we truly know the groaning and the pains of all created beings? Or, do we pretend not to know or ignore their pains even though we do subconsciously know them? She claims that we need to come closer to all creation with love and dialogue. She actually has been living an eco-friendly life to take care of small creatures like insects and to dialogue with flowers and trees while taking walks.

She made a resolution that she would also purchase fewer goods to help save the earth.

Another member also pointed out the problem of consumerism in her life as well as in our society. She worried about our next generation who would live in a worse natural environment than ours. She said that she is pessimistic regarding our increasing environmental issues and future. This was a reason that she had only one child. (laugh) However, she said that she will try to do what she can to save the earth even though they may be small steps, since it is better doing something small than doing nothing. She also made a resolution that she will try to purchase less from now on.

Another member shared her opinion regarding our relationship with Mother Nature. She said that we, people and nature, are all part of creation: creature to creature, creation to creation. So, there is no reason that people are above nature. She argued that we need to treat nature as our fellow creations with respect. She decided that she will restart recycling more thoroughly. During our conversation, we realized that there are levels and numbers in recycling materials, and our school housing recycling system restricts the types of materials that can be recycled. For example, some snack wraps cannot be accepted as recyclable items in our school's housing trash collecting system, even though they have recycling marks.

Another member pointed out the relationship among consumerism, money, and environmental problems. She said that money and consumerism tend to go hand in hand. This bond of money and consumerism exasperates environmental

problems. She argued that bigger and richer countries tend to cause more environmental problems because of their rampant consumer – centered culture. According to her experience, people in her home country try to reduce garbage and practice recycling more eagerly and systematically than other people from richer countries. In her home country, national policy requires people to pay for each garbage bag thrown out and this garbage collecting system provides an effective impetus to lessen their garbage and practice recycling. All members agree that we tend to discharge less garbage in our home country than here. She decided that she would try to lessen her food garbage from now on. Our discussion went 20 minutes past our expected time to finish. However, the reflections and discussions were very sincere and I could not stop them.

4) The Fourth Session of The Case Study

(04/26/13, 3:30pm – 4:45pm)

The last meeting of the *Green Sisters* was held on April 26th. We had named our team *Green Sisters* to commit ourselves to the dream of a green world in which the fresh power of life prevails. This name bears our wish that this green movement would continue in our life contexts even after finishing the case study. As before, we started off sharing our practices of life giving actions during the past week. Following a member's example, another member took her coffee mug to her church to use instead of using disposable cups. Another member put her collection of the recycling bottles beside the trash bin at the dormitory as we discussed before. In this way, our ecological practices were contagious to one another and bore fruits little by little.

For the last session, I introduced a Korean video clip in which a Korean singer, Sun Kwan Hong, sings and speaks for the oppressed, mentioning, comfort women, the poor, children, and nature.⁶⁶³ His song demonstrates a unique flavor which only he himself can create. He used to say that he pursues to sing his own song and to breathe his own breath. He claims that this world becomes a more wonderful habitat if everything breathes its own breath healthily.

One of his songs demonstrates this vision very well. I have translated the lyrics as follows:

Breathe, breathe,

The flower breathes the flower – breath.

The tree breathes the tree – breath.

Breathe, breathe,

The morning breathes the morning – breath.

The evening breathes the evening – breath.

I breathe my breath, my own breath.

Breathe, breathe,

The star breathes the star – breath.

The sun breathes the sun – breath.

Breathe, breathe,

The wind breathes the passing breath.

⁶⁶³ The video is from YouTube, CBS TV Jan 17, 2012, 2:40 pm, The Time To Change The World (세상을 바꾸는 시간), Sun Kwan Hong (홍순관)

God breathes the silence – breath.

I breathe my breath, my own breath.

We sang this song together in prayer that everything in the world – including nature – would breathe its own breath healthily and happily. We agreed that this song would be proper for the theme song of our ecology team. In addition to the “Breathe” song, Sun Kwan Hong also composed another interesting song – this one, a children’s song with a child’s poem. I have translated the lyrics as follows:

There is no snow because it is summer.

Although I am waiting for snow for a long time,
there is no snow (why?) because it is summer.

There is snow (why?) because it is winter.

He commented that he had never met an authentic poem like this (laugh) and that he loves children’s songs because they penetrate down to the truth even in simple words. He added the following: “However, these days, there is the increase of some regions in which we cannot see snow even in winter because of global warming.” We all enjoyed his video clip which provided profound insights regarding ecological issues and worldview.

After watching this video, we performed a spiritual practice: an application of welcoming prayer. In the spiritual practice, we welcomed all ideas that would

improve the natural environment. After we deeply contemplated various thoughts and feelings regarding ecological issues, we shared our reflections about this case study more broadly because this was the last session of our case study.

A member mentioned that the ecological issues are enormous: she wondered if our small activities bear any significance considering the seriousness of the ecological issues. Another member agreed with her and told us her story. One day, she parked her car on the slope but the car began to slide down backward. She tried to stop the car pushing the rear bumper of the car with her two hands. However, she realized that blocking her car was not feasible with her strength alone. She was helplessly pushed backward by her car. She said that the weight of the ecological issues is similar to this. Even though she made an effort to halt the flow of environmental problems, she felt that these were beyond her capability. She commented that we need more environmental movements on a national or global scale.

Although the atmosphere was somewhat pessimistic, a member encouraged them as follows: *to light one candle is better than nothing*. Our small actions for the environment do contribute to the sustainable development in the earth. Each one of us can be a facilitator for ecological campaign in the contexts of our lives.

I prepared small gifts, eco-friendly dish detergent as an expression of my gratitude to our members for earnestly participating in my case study in the midst of their busy schedules. They were happy with the eco-friendly dish detergent which would remind them of our *Green Sisters'* small ecological movement and commitment. We celebrated the end of our case study by taking a picture

dish detergent which symbolized our ecological life styles and the eco-friendly world.

(3) Analyses and Findings of The Case Study

In this part, I concentrate on analyses and findings of the case study. After I evaluate the case study overall, I access the lessons and their effectiveness from the viewpoint of the three-fold imagination.

(a) Overall Evaluation

Four sessions of the case study brought deep insights and rich experiences regarding the *3-I curriculum* and ecological issues. An unexpected fruit of this case study is the combining of the ecological concerns with social – justice issues. In this part, I analyze and unfold the findings of this case study from three angles: spiritual practice, imagination, and action.

One characteristic of the case study regarding the *3-I curriculum* was the introduction of spiritual practices into the teaching – learning practice. I adopted four types of spiritual practices in this case study: Ignatius spiritual practice, breathing spiritual practice, *lectio divina*, and welcoming prayer. All members immersed themselves into deep contemplations and drew out profound insights. However, it seemed that the duration of spiritual practices could have been extended longer to touch the deeper dimensions of our consciousness: I had spent 5-10 minutes for each contemplation session. One member commented

spent 5-10 minutes for each contemplation session. One member commented how her flow of contemplation was ceased by the next instruction of the leader. If we had spent more time for contemplation, we could have elicited deeper and fuller reflections. Considering her comment, more time should have been assigned for the spiritual practice to appreciate its capacity fully.

As the term – *3-I curriculum* – implies, three aspects of imagination were crucial elements in this case study: constructive, empathetic, and visionary. As I investigated above, the educational contexts of Korean churches demonstrate a cognitive – weighted education. Thus, I focused on enhancing empathetic and visionary imagination rather than constructive imagination in the teaching – learning process. For example, I introduced spiritual practices to cultivate empathetic imagination to feel more deeply and be more involved with ecological problems we discussed. The spiritual practices were fruitful and the participants brought up many inspiring insights. I also employed educational methods which empowered them to learn by doing, such as enacting the scenarios in a play and cleaning the backyard. These educational tools applied to elicit deep internalization: learning by body is ingrained more deeply. A participant confessed that she experienced feeling of guilt while pondering and experiencing the environmental problems discussed during these educational practices. This deep grieving resulted in a stronger drive to protect the environment. However, a few members were not comfortable with this mode of education such as acting in a play although it was a great educational practice for others. One member suggested that drawing pictures may provide an alternative

way to learn for members who prefer not to participate in plays. Considering her idea, providing a broader spectrum of educational methods can be a good way to respect participants' various aptitudes or their *multiple intelligences* in Howard Gardner's terms. With a mature adult group, it may be desirable to include members in the planning stage for the teaching – learning methods.

Vital action was another focused element in this case study. The participants made resolutions at every session and practiced them during the following week. The members then shared about their practices in the beginning of each session. Our sharing empowered one another and our actions for looking after the environment inspired other members to do the same: one member's proper action stimulated other member's spontaneity to take after her example. Even though I focused on actions, I was not able to thoroughly check each person's actions because the participants were in their busy schedule. I merely let them share about their practices freely. A member later commented: if I had checked the process of action more thoroughly, it may have been more fruitful. Considering her comment, it may be beneficial to send the encouraging messages and friendly reminders to participants in between sessions as well.

(b) Regarding Lessons:

From the Viewpoint of Three-Fold Imagination

In the case study, the lessons were designed to cultivate the three – fold imagination and there were concrete spots where the lessons embodied the three aspects of imagination: constructive, empathetic, and visionary. Watching

the film was a locus where the participants' constructive imaginations were nourished. Through watching the film – *The 11th Hour*, they deepened and enlarged their knowledge regarding the diverse environmental problems. The video clip of a Korean singer, Sun Kwan Hong, provoked their constructive imagination by enhancing their ecological worldview: the participants got deep impressions from Sun Kwan Hong's sharp insights and remarks regarding ecological issues and his unique way of life. Although I concentrated on nurturing constructive imagination by presenting the film, this activity also fertilized the participants' empathetic and visionary imaginations. The vital scenes of the ecological film touched the viewers' hearts and led them to make resolutions to care for the environment.

Employing dramatic elements was another through which I intended to cultivate constructive imagination. The participants created a simple ecological play in which a flower was suffering from air pollution and acid rain. In a sense that they synthesized their former ecological understandings into a form of play, their constructive imaginations were stimulated. When a member enacted throwing garbage on to the flower, other members pointed out that food garbage can potentially act as a fertilizer. Thus, the member instantly changed her line, "food garbage" into "shampoo water." This was an interesting moment that we realized again something important: food garbage can transform into fertilizer if we deal with them properly. Through this activity of putting ourselves in others shoes, we also deepened our empathetic imagination as well as constructive imagination.

Vision sharing and action were loci where visionary imagination was nourished. At each session I created a space in which the participants brainstormed and presented their ideas to save the environment through brainstorming. These were rich times that energized other members' visionary imagination as well as their own. Their ecological ideas were later actualized by actions, such as practicing recycling, reducing garbage, and saving water. Their actions were empowered by the sharing of their reflections: this dialectic of action and reflection demonstrate the form of *praxis* in Freire's term. In this way, their visionary imaginations were fostered by the modus of *praxis*.

Spiritual practices were fruitful to enhance all three imaginations even though I specifically focused on cultivating only empathetic imagination through them. For example, the application of Ignatius spiritual practice stimulated constructive imagination of the participants: they deeply realized the suffering of animals and of the poor children as well as the seriousness of air pollution by cars through recollecting the impressive scenes from the film. In this application of Ignatius spiritual practice, the intense looking at a scene through their mind's eyes made possible a deep understanding and internalization, thus, cultivated their empathetic imagination. The full internalization of the ecological scenes and the sharing of their experiences during the spiritual practice stirred the participants' visionary imagination: they shared various ideas and made concrete resolutions to care for the environment, such as bringing one's own bags for shopping and using coffee mugs instead of disposable cups.

(c) Regarding Effectivity:

From the Viewpoint of Three-Fold Imagination

In this case study, the *3-I curriculum* was effective in stimulating and transforming the participants' attitude toward ecological issues and enhancing their three types of imagination. Through my observations and their feedbacks during the case study, I could perceive several evidences to suggest that the *3-I curriculum* was transformative to the participants. Specifically, the participants shared their thoughts, feelings, and visions regarding the overall case study and participated in a simple questionnaire at the last session. The following evidences confirm that the case study was a transformative experience for the participants.

First, a member confessed that she felt feelings of responsibility and guilt toward fellow creatures during this case study on the ecological issue. Her remark implies that the ecological consciousness had deeply permeated into her heart through this case study. This is an example that empathetic imagination was satisfactorily *nurtured* in her inner affectional realm.

Second, our actions to save the environment bore actual fruits during the case study. We participated in ecological life – giving activities, such as cleaning yards in the campus, recycling, and using coffee mugs instead of disposable cups. These activities facilitated the participants' realization of their visionary imagination regarding the environmental matter. A member mentioned that she restarted her recycling which she had previously stopped prior to this case study.

Another member said that her recycling became more specific than before: she realized that there are grades among recycling items and she began to recycle more thoroughly and conscientiously. I also observed that one member's positive wave of environmental movement influenced other participants and created synergy by eliciting their involvements, such as the example of coffee mugs.

Third, the case study cultivated ecological *habitus* for participants even after the case study. Two months later, I met a participant and while we chatted, she told me that she became more concerned about environmental issues since our case study. Another member talked to me that she had taken a growing interest in the garbage sorting system since the environmental case study: she was happy when she found a garbage place at her apartment which sorts trashes systematically with greater distinction between food trash, general trash, paper, cans, bottles, plastics, bulbs, and vinyl snack wraps with an eco-friendly mark. The participants' statements verify that the case study was a transformative experience which has influenced the participant's ecological life style even after the case study.

Chapter VI. Conclusion

In this dissertation, I attempted to delineate a transformative epistemological pedagogy based on imagination in the Korean religious educational context and the postmodern globalizing context. Korean church educational context still demonstrates cognitive – banking biased religious education. Even though the dimensions of life and action are underscored in the textbook, the actual teaching – learning processes have a limit to fulfill these ideals because of time – space restrictions in Korean church settings: many Korean churches experience a lack of physical space for Sunday school and the time of Bible study is short. To counteract these predicaments of banking mode education, I proposed three – fold imagination based religious education which highlights affectional and volitional dimensions as well as cognitive dimension.

For this project, I conducted an interdisciplinary research through three approaches: the philosophical theological, the psychological philosophical, and the religious educational. In Chapter II, the philosophical theological approach, I explored four philosophical theologians' epistemologies centered on their crucial notions: Schleiermacher's Feeling of absolute dependence, Hegel's *Verstehen*, Otto's *numinous*, and Whitehead's *prehension*. I compared the four notions from the angles of universality, infinity, feeling, and unity. Based on this investigation, I characterized three aspects of imagination – constructive, empathetic, visionary. This three – fold imaginative epistemology demonstrates a comprehensive form of awareness. Thus, I delineated the feature of the inclusive mode of knowing

embedded in the four notions of the philosophical theologians: FAD (Feeling of Absolute Dependence), *Verstehen*, *numinous*, and *prehension*. I also added a brief reflection on these four philosophical theologians' epistemology and imagination using a perspective of feminist scholar, Belenky.

In Chapter III, the philosophical psychological approach, I concentrated on William James' epistemological concepts, such as radical empiricism and the stream of consciousness. James' epistemology has an affinity with four philosophical theologians in terms that the subtle elements of feeling and intuition are crucial ingredients for genuine awareness. I elicited meaningful insights from James' epistemology for three aspects of imagination: constructive, empathetic, and visionary. Furthermore, I drew out wisdom and inspiration from James' epistemology for religious education. I inserted a female scholar's voice (Hess) which enriches James' epistemology and imagination.

In Chapter IV, religious educational approach, I explored five scholars' epistemologies: Fowler, Loder, Jung, Maria Harris, and Freire. I focused on the unifying moments in their epistemologies and investigated imaginations embedded in these unifying moments. The various modes and intensifications of their epistemologies and imaginations added depth and breadth to the four philosophical theologians' and William James' thoughts in the practical level. I also included a female scholar's view (Moore) to illuminate the modus and content of transformation from a feminist perspective.

Finally, in Chapter V, I constituted a transformative epistemological pedagogy through imagination based on former investigations. I created a new curriculum

built on the three – fold imaginative epistemology: constructive, empathetic, and visionary. I applied this *3-I curriculum* to a case study based on ecological issues. This novel curriculum bears potential for broad applicability to other matters to enhance deeper forms of awareness and relationality in the Korean religious educational context as well as in the contemporary postmodern globalizing context.

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